

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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For the Secretary.

PROCEEDINGS OF THE FAIRFIELD  
COUNTY TEMPERANCE CONVENTION.

The County Temperance Convention for the  
County of Fairfield, met at Bridgeport April 9th,  
1834, and organized by calling Dea. Eliphalet St.  
John, to the chair, and appointed Rev. C. A. Board-  
man secretary pro tem.

Certificates of delegates were presented and read,  
but we have not room to insert the names.

The following gentlemen were appointed a com-  
mittee to nominate to the Convention its standing  
officers, viz. Rev. Messrs. Hewitt, Linsley, Shepard,  
Blanchard, and T. Smith, who reported the follow-  
ing names, who were appointed by the Convention.

ELIPHALET ST. JOHN, Esq. President.  
WM. PEET, Esq. Vice  
Rev. J. H. LINSLEY, Presidents.  
Rev. C. A. BOARDMAN, Secretaries.  
Dea. GEO. ST. JOHN,  
S. H. HICKOK,

Committee of Arrangements.—Hon. R. M. Sher-  
man, Hon. Clark Bissell, Rev. Dr. N. Hewitt, Rev.  
John Blanchard, Rev. G. C. Shepard.

The Committee of Arrangements reported that a  
public meeting be held at the South Church, at 7  
o'clock, P. M. to-morrow evening, and that the fol-  
lowing gentlemen be speakers: C. Bissell, Esq. R. M.  
Sherman, Esq. C. Hawley, Esq. Rev. T. Smith,  
and Dr. Beardsley. The Committee reported the  
following rules:—

1. This convention shall meet at half past 8, A.  
M. and adjourn at half past 12; meeting again at 2,  
P. M. and adjourn at 5, and hold an evening session  
at half past 6.

2. That the session of each day be opened with  
prayer.

3. That all resolutions be reduced to writing, and  
read to the convention by the secretary, and with-  
out debate, given to the standing committee for con-  
sideration.

4. That no member occupy more than ten min-  
utes, at any one time, in speaking, or speak more  
than twice on the same resolution, without leave of  
the convention.

5. After the committee shall have made their fi-  
nal report of all subjects presented to them for con-  
sideration, any member of the convention may of-  
fer such resolutions as he shall choose to sustain up-  
on his own responsibility, speaking only ten minutes  
at any one time, and only twice on one question.

The following resolutions were presented by the  
committee of arrangements, and adopted:

1. Resolved,—That experience has proved the  
correctness of the three fundamental principles of  
the temperance reform, viz: the inutility of ardent  
spirits as a drink; its dangerous nature and effects,  
and the impossibility of terminating the evils of in-  
temperance, as long as the use of ardent spirits is  
continued.

2. Resolved,—That in the pledge of mutual  
agreement, this convention acknowledges two impor-  
tant obligations; the one to provide for our own  
safety; the other, to seek the security of others; our  
families, our friends, and our fellow-citizens, and  
"the stranger that is within our gates."

3. Resolved,—That the existence of a Congres-  
sional temperance society, is in the opinion of this  
convention, an event of much promise to our country.  
The hour of recess having arrived, adjourned till  
half past 6, P. M.

Evening Session.—Proceeded to the consideration  
of the following resolutions, which were adopted.

4. Resolved,—That we view with lively interest  
the formation of Legislative temperance societies,  
and hope that the time is not far distant when one  
will be formed in our own state.

5. Resolved,—That the increase of temperance  
among seamen and boatmen, is, in the opinion of  
this convention, an amen for good, inasmuch as lives  
and property may be saved from destruction in pro-  
portion as temperance is practiced by them.

6. Resolved,—That this convention view with  
feelings of the liveliest satisfaction, the fact, that  
persons of all religious denominations unite in mak-  
ing common cause against the common enemy, In-  
temperance.

7. Resolved,—That as the sole object of the Am.  
Temp. Society, and those numerous temperance so-  
cieties which have been formed in accordance with  
it, throughout our country, ever has been, is now,  
and ever ought to be, the promotion of temperance;  
to this object alone all their efforts ought to be in-  
variably and perseveringly directed.

Thursday morn. April 10.—Convention opened  
with prayer, by Rev. J. H. Linsley, minutes of  
yesterday read.

The following resolution was presented by the  
committee:—

Resolved,—That those persons who abstain from  
intoxicating liquor of every kind, present a consis-  
tent and efficacious example which this convention  
would warmly commend to the imitation of every  
friend of temperance.

Much discussion had taken place with regard to  
verbal criticisms of ideas and expressions in the pre-  
vious Resolutions; but not of sufficient moment, per-  
haps, to occupy a place in this report, until the last  
named resolution was presented. Here many interest-  
ing remarks succeeded, occupying four or five  
hours; we only present a few.

Rev. Dr. Hewitt, said, that the first temperance  
society was formed at Andover, Mass. and the  
pledge was to abstain from all intoxicating drinks.  
A great difficulty arose with regard to ascertaining  
what intoxication was. I found it fraught with the  
most consummate difficulties; one person might be  
highly excited with a dish of tea, another with some  
article of food, and another with something else. I  
labored, sir, night and day, and for a long time too,  
to fix upon some point where intoxication began,  
and more particularly, to say definitely, in what it  
consisted. I found it utterly out of my reach to de-  
fine it with satisfaction to myself, and therefore saw  
evidently that I never could succeed with such an

indefinite pledge as the one above named, and that  
some other plan must be adopted. I found that if I  
were to name all articles generally supposed capable  
of producing intoxication, I should have a few  
individuals who would pledge themselves to abstain  
from them all, but as touching the difficulty, I could  
not succeed at all. I found the theological students  
at Andover, were unwilling to pledge an abstinence  
from the pure wines of Canaan, because, said they,  
we shall bring a reproach upon the Lord Jesus  
Christ, for he has established the drinking of wine,  
at the solemn ordinance of the supper, and we cannot  
reproach him and say that he has made use of an ar-  
ticle in that most solemn ordinance that is unlawful  
for us to drink on any other occasion. And again  
he wrought a miracle at a wedding, by making this  
very same article for that interesting occasion.

This argument had weight in my mind, to satisfy  
me that it would be useless to undertake to reform  
mankind, without having something definite, to which  
we might direct their attention. I therefore, altered  
the pledge, because all know what ardent spirits  
are, and tho' under different names, all amount to  
about the same thing, whether obtained from as-  
sues milk, in Asia, from sugar-cane, in the West In-  
dies, from cider, in N. England, or from peaches, in  
the Southern States. Alcohol is obtained from sug-  
ar; no matter what it is made from, all understand  
what it means, whether black or white, bond or free,  
all understood it, and therefore all know when they  
pledge themselves not to drink ardent spirits, in  
what the pledge consists.

In the course of these remarks, the Doctor said,  
that distilled spirit was first known in Egypt about  
the third century; though some authors he said had  
endeavored to show that it was made from rice be-  
fore the christian era, but without sufficient evidence;  
at all events, it was perfectly unknown to the Jews,  
because the bible nowhere mentions it.

The evils resulting from them are as extensively  
known as their use. Go, sir, to the heads of govern-  
ment, to the pastors of churches, to the presidents of  
colleges, to the teachers of our schools, in short, to  
every good man in society, and every one knows  
there is not so great an evil in the land as ardent  
spirits, and the object they desire is, to put a stop to  
their use as a drink. Not so with wine, men are not  
agreed as to the nature and effects of wine.

I found a book in London, on the subject and sci-  
ence of distillation, which astonished me beyond  
measure, to learn how extensively the science of dis-  
tillation is known among all men, in all nations of  
the world, and this fact goes to show the declaration  
I have before made, that all men perfectly under-  
stand what it is to abstain.

Dr. H. continued his remarks more than 10 min-  
utes, and the convention granted leave to proceed.

Now, sir, our wines especially, and perhaps all  
other drinks, are poisoned with this article, and the  
only remedy, I conceive, is, to push the subject of to-  
tal abstinence from ardent spirits till public opinion  
is such that they will not drink it. Men are already  
ashamed to sell it in the usual form of retailing, as  
was remarked by Rev. Mr. Chapman, that in a  
store where retailing by the glass had long been  
practiced, it was now relinquished by the glass, but  
the sale continued in a *tea cup*. It is also a well  
known fact, that some dealers in the article have  
tins so made that they can sell it by the yard, half  
yard, or even a nail, and so gunged and marked,  
that they know exactly what quantity they sell.—  
Now others sell ardent spirits under the name of  
wine or beer, and yet it is brandy or some other dis-  
tilled liquor. All these names then, are so indefi-  
nite, that it is impossible to say where we shall stop,  
because we cannot define what intoxication is. Let  
a man be reduced by a fever very low, and then let  
him eat meat, and he will be so excited that he may  
die by it. Now we cannot define aromatics. One  
may be delighted with the fragrance of apple bloss-  
oms, another with some other flower, and another  
with snuff; if we enter into this field it will be im-  
possible to know where to stop. Where we know  
positively that wines are adulterated that are bro't  
to our common tables, we are bound by our  
pledge to abstain from taking. It is said by some,  
however, that there is alcohol in all wines; but this  
is a mistake—at least it is altogether different from  
spirits put in as ordinarily. Dr. Johnson, of Lon-  
don, a distinguished physician, ascertained that pure  
wine does not produce the liver complaint or mania  
a potu. To ascertain these facts, he instituted a very  
torture and laborious process, which I have not  
time to detail. In France, they put in brandy while  
the wine is making, and it then combines with the  
wine and becomes one article, and this combination  
is called a *fretling in*. When it is drawing off,  
they add more brandy, and it *fretles in*. When about  
to be shipped, they add more still, and during the  
voyage it frets in, and this is the reason why wine  
improves so much by a voyage; it frets in all the  
brandy. Now then, when it arrives here, it is pure  
wine, but by fraud, the dealers in the article add  
more brandy, or other spirits, and it does not com-  
bine, or fret in, but remains separate; this is what  
causes the mischief; and Dr. Johnson ascertained  
that the liver complaint in wine drinkers was al-  
ways caused in this way; it was the alcohol not  
fretted in. If we had wine like that our Saviour  
used, it would be far less injurious than our cider.  
It is no more true that alcohol is drunk in pure wine  
than it is eat when we eat bread, because it is leav-  
ened with yeast. We are very apt to believe that  
others can do what we do. If every society was a  
church of new creatures, then we could act, but not  
so with the temperance society. This is a peculiarity;  
nothing in the world is like it. It contemplates  
all men, of all sorts and sects, and we hope to bring  
all men to abstain from alcohol, but if we change the  
article of our pledge, we shall never do it.

One man may have all the good things of this  
life, and he can easily dispense with some, but not  
all; another man may be very poor, and feel that  
he cannot give up that which administers to his  
comfort, and says, if you will give up your good  
house, and beds, and fires, &c., I will give up my  
rum; if you don't give up your tea and coffee I  
won't give up my rum. They mean simply this, I  
will not come up to you, but you must come down to  
me.

Sir, the conditions of the world are such that we  
cannot go into these things, to pledge ourselves that  
we will not use them. The people will abuse the  
good things of God; and the conditions of men are  
such, that they will be subject to temptation.

Mr. Linsley replied that he had listened atten-  
tively to the remarks of Dr. Hewitt, and had taken  
down the substance of them. Many things he had  
said were very interesting and worthy to be remem-  
bered, but he felt it his duty to object to some of the  
sentiments advanced. The car of temperance is  
rolling onward, and let us not obstruct it wheels.  
It is the work of God, and will prevail. I know, Mr.

President, that it is Dr. Hewitt, the great pioneer of  
temperance, and I speak with high respect and de-  
ference; but, sir, it does appear to me, that the en-  
emies of temperance will rejoice in those remarks.—  
For if they can have their alcohol, under the name  
of wine, their point is gained. I am not pleased  
with the wording of the resolution, because it is not  
sufficiently definite. We have made war with al-  
cohol, and let us pursue it; if he changes his color  
or his name, let us pursue. It is now called wine,  
and yet not more than 100th part of the wine in this  
country has adrop of grape juice in it. Now, sir,  
on the ground of Dr. Hewitt's pledge, I wish to in-  
clude the adulterated wines of the present day, as  
being nothing more than alcohol under another  
name. I would prefer the resolution should be so  
amended as to read thus:

Resolved.—That those persons and churches who  
totally abstain from adulterated wines of the present  
day, "present a consistent and efficacious example,  
which this convention would warmly commend to the  
imitation of every friend of temperance."

We ought to make no resolutions here but what  
we put in practice; and we can all understand this  
resolution, and act upon it. I have used the word  
churches, because the Lord's Supper is now celebra-  
ted with alcohol, instead of wine, and because pure  
wine can be obtained. Let a committee be ap-  
pointed to each church in the country, whose busi-  
ness it shall be to make or procure pure wine. I  
say *make*, because we have grapes enough in our  
swamps to furnish the article pure, for all the churches  
in the land. The adulteration of wines can be  
shown in some measure by the cost. Wine cannot  
be purchased for 20 cents a gallon. And the pure  
wine of Mr. Tappan, which sells to the churches  
only, at \$6, is worth \$11. An enemy to Mr. T. and  
to the cause of temperance, assured me that his wine  
was worth \$11, and he would pay him that for all he  
has, if he could obtain it. He was a man of great  
wealth in the city of N. York. Now sir, the differ-  
ence between 20 cents and \$11, will show the adul-  
teration of wine by poison. I say, therefore, sir, let  
us carry out Dr. Hewitt's principles, and push' after  
alcohol under the name of adulterated wine. If we  
stop the current of a mighty river by any obstruc-  
tion, and as the pond rises, it runs around the moun-  
tains in a new channel, our first obstruction is vain,  
unless we stop the new current. So with this sub-  
ject; alcohol is running around the mountain and  
making a mighty channel, under the name of wine.  
Let us stop this also, or our first efforts are unavailing.  
Let every church of Christ, and friend of tem-  
perance wake up to the subject.

Mr. Johnson said, I have been a retailer of ardent  
spirits, and I gave up selling because my conscience  
would not allow me to continue. I began to sell the  
wines of the present day, and I found that men would  
get drunk as easily from my wine as from brandy  
or rum, and I could sell it at three cents the half  
pint. I therefore relinquished the sale of wine for  
the same reason. 12 months ago, I drank brandy,  
rum, and wine, smoked and chewed tobacco; since  
that, I have drunk no ardent spirits nor wine, nor  
cider, tea or coffee, and for two months I have used  
no tobacco, and sir, I can say, that I never enjoyed  
better health in my life, slept better, felt better, and  
I am willing to resolve for the whole. If we love  
milk in our tea, let us not use vinegar if we cannot  
obtain milk; if we cannot find pure wine, let us not  
drink logwood chips and poisonous drugs.

Dea. Mead said, that many farmers were in the  
habit of mixing cider brandy with their cider, and  
he had seen the evil of it, and he was determined  
to make no more cider, and had, during the past  
year, given more than 300 bushels of apples to his  
hogs, rather than have them made into cider, and  
he would not sell them to the farmers, for fear they  
would make cider of them.

After much further discussion, by nearly all the  
members of the convention, the following resolution  
was introduced by the committee as a substitute for  
the preceding, and adopted.

Resolved,—That the practice of those members  
of temperance societies, who use any liquors known  
to be in any degree adulterated with alcohol as an or-  
dinary drink, is a violation of their pledge of total  
abstinence.

The following resolution was presented by the  
committee.

Resolved,—That in the opinion of the committee,  
the traffic in ardent spirits as a drink, is an immorality,  
and should be abandoned throughout the world.

Rev. Mr. Boardman said, I regard the resolution  
before us, of so much importance, that I hope, if pos-  
sible, we may obtain a unanimous vote. There has  
indeed been a time when from the darkness which  
hung over our land, more suspected the immorality  
of the traffic. This period, however, is past. The  
light is now so diffused, as to show that the effects  
of this traffic must be known to be ruinous and dead-  
ly, especially upon a large class of the community;  
those who are constantly exposed to temptation, who  
are on the verge of ruin—who can be saved  
from destruction in both worlds, only by those who  
are engaged in the traffic, and that only, by cutting  
off their supplies.

Mr. Linsley said, in declaring this traffic to be an  
immorality, it was necessary to silence one gun of the  
enemy, which had kept up an incessant firing ever  
since the war commenced, and if the fort was only  
examined, the whole magazine might be easily de-  
stroyed. It is time it was done.

I allude, sir, to Deut. xiv. 26. I have seen no at-  
tempt to set this subject right, except a remark of  
Mr. Dwight, President of Hamilton College, at the  
Utica convention, who said "the original word for  
strong drink, was *Shekar*, not an adjective and a  
noun, but one word, and signified sweetened wine,  
but whether stronger or weaker, was uncertain."

The Hebrew word is *Shekar*, and signified some-  
thing far less intoxicating than wine, as is evident  
both from the word itself, and from the bible, even  
as it now stands.

Buxton, in his Hebrew Lexicon, which was writ-  
ten nearly 300 years ago, says, among other arti-  
cles, that it was made *Succo pomorum*, which is  
from the juice of apples or pears, that is in plain  
English, cider.

In Luke i. 15, we have the word as written in  
Greek, *Sikera*. Schrevelius, in his lexicon, says,  
"Sicera, et sumitur pro quolibet potu inebriante prae-  
ter vinum; ut *cerevisia*." It was used for some in-  
ebriating drink, besides wine, as ale, beer. No other  
meaning is given to the Latin word *cerevisia*,  
than ale, beer.

I find in my French testament, printed more than  
40 years since, the word for strong drink, (in Luke  
i. 15.) is *cerevisie*, which means beer, simple beer,  
and nothing else. Had the translators from the  
Greek, wished to express strong drink, they would  
have said *forte boisson*, strong drink—but no, it is  
*cerevisie*, beer.

The strong drink, then, sir, of the Bible, that the  
rum-selling professors, and enemies to temperance,  
so often repeat, is nothing more than cider or beer,  
not wine, at all, and by no means as strong as wine,  
and ought never to be translated strong drink.

2. This truth is evident from the bible, even as it  
now stands. Num. vi. 3. "Ye shall drink no vine-  
gar of wine, nor vinegar of strong drink." All the  
alcohol in New England would not make a drop of  
vinegar without some chemical operation. But  
cider or beer will, naturally.

1 Sam. i. 14, 15, Eli said, "how long wilt thou be  
drunken? put away thy wine from thee." Hannah  
said, "no Lord, I have drunk neither wine nor  
strong drink." The expression plainly implies that  
the latter was the weaker. Just as she would now  
say, I have drunk neither wine, nor cider, or beer.

Prov. xx. 1. "Wine is a mocker, and strong drink  
is raging; evidently less powerful.—Brandy excites to  
rage, and folly, i. e. it is less powerful. Isa. v. 11,  
"Wo unto them that rise up early, that they may  
follow strong drink, and that continue until night,  
until wine inflame them." Strong drink all day,  
but find it necessary to resort to wine at night, to  
become inflamed.

Verse 22, "Woe unto them that are mighty to  
drink wine, and men of strength to mingle strong  
drink;" that is to mix it with wine, because more  
liable to intoxicate by being mingled with wine.—  
xxviii. 7, "They have also erred through wine, and  
through strong drink, are out of the way. They are  
swallowed up of wine. They are out of the way,  
through strong drink."

Mark the difference, *swallowed up*: that he is  
dead drunk with wine, and merely out of the way  
with strong drink, less excited constantly by the lat-  
ter. Allusions are made in the Bible to drunkenness  
with wine, as "be not drunk with wine," &c. &c.  
But no reference is made to drunkenness by strong  
drink, even though they filled themselves with it.  
Isa. lvi. 12, Come ye, say they, fetch wine, and we  
will fill ourselves with strong drink, and to-morrow  
shall be as this day, and much more abundant," not  
drunk, even then, only begin to feel a little rich.

It is therefore evident, Sir, that when we say,  
selling ardent spirits for a drink is an immorality,  
there is nothing in the word of God but what corrob-  
orates our resolution.

Dea. S. Sterling remarked that he could not vote  
for the resolution. I recollect a sermon I once heard  
on charity. That it never faileth, &c. It appears  
to me that this resolution manifests a different spir-  
it. God says, come let us reason together. When  
we say that a man is immoral, we call names, and  
this is not expedient.

Mr. Johnson said, who is there that has not had  
relations found in the ditch, or abused and ruined  
by drinking. If a physician was dealing out medi-  
cine that killed the inhabitants, we should call him  
a murderer; and shall we be less careful here? I  
have drawn the sword, and I never intend to put it  
up until I have put the jugular vein of alcohol.—  
Those who are dealing out this poison, I am afraid  
when the last trump sounds, will be found wanting.

Rev. Mr. Kant, remarked, I have sometimes tho't  
it best to use kindness, and kind terms as best cal-  
culated to do good. It is understood that we wish  
to use mild terms when we inform the world that we  
consider the selling of ardent spirits an immorality,  
and in this way to bring it into disrepute.

Rev. Mr. Blanchard, said, to those that traffic in  
the article, it is their living, and all their associa-  
tions regard it as innocent. Their fathers engaged  
in it before them. And then it was not esteemed  
immoral. How can we expect a change upon this  
subject, until public opinion shall stamp it with  
its frown. And until they are convinced through  
this channel, they cannot be expected to resign a  
business which has been the source of wealth to  
those that have preceded them.—I would do all,  
therefore, in my power, to enlighten public opinion  
upon a subject, which in my estimation, involves the  
deepest interests of man, both in relation to his body  
and his soul; in reference to time and eternity.—  
I would do it kindly. I would do it tenderly. But  
I would do it. And in doing it, I would hold up to  
view the palsied limbs—the staggering step—the  
flattering tongue—the blotched face—the bathosme  
breath—the blunted conscience—the ruined intellect  
—the blasted hopes of the drunkard. And while I  
ask who did all this, I would say, for the sake of your  
fellow men—for the sake of your children—for your  
own sake—lest others should do to you and yours, as  
you are doing to them, and theirs, cease to entail  
an evil, the ravages of which have spread such woe  
and desolation in the midst of us. Though the deat-

est friend I had on earth were engaged in it, I would  
still say so. The strength of my attachment should be  
measured by the firmness and the tenderness  
with which I would say to him, you are wrong.

Mr. President, they will esteem us more by and  
by, for our decision upon this subject. Their con-  
science is with us now, and they only wait to un-  
derstand the opinion of the public on this subject,  
and they will be with us altogether.

Dea. S. Sterling, said, I find I am misunderstood.  
I said to call one another names, lowers the charac-  
ter of the individual so doing; it is not respectable.  
Some here may stand so high that they may not  
care. But let him that standeth take heed lest he  
fall. I have no brother, or very near relation in the  
business of retailing, and I do not object to the resolu-  
tion because it injures me personally. I am a  
friend to temperance, certainly, and I believe it  
wrong to sell distilled spirit; morally wrong, and  
only object to the manner of expressing it in the  
resolution. It appears too much like calling names.

Rev. Mr. Boardman, said, I like the spirit evin-  
ed by Mr. Sterling's remarks. It is a good feeling,  
and true we are making a garment, but we do not  
run about to put on it. I do not suppose that we are  
eliminating any one, if we only state what we think.  
And I am persuaded that no one would dislike it, if  
they had not a sore spot in the subject.

Many interesting remarks were made by nearly  
every member of the convention, but we have no  
room for them.

The resolution was adopted.

10. Resolved,—That this convention view with  
deep regret, the unwillingness of many members of  
our churches to give the influence of their pledge  
and effort to promote the temperance reformation.

The following preamble and resolution was pre-  
sented by Rev. G. C. Shepard and adopted, viz.  
Believing that the cause of temperance would be  
greatly advanced by a Young Men's State Tem-  
perance Convention, therefore,

Resolved,—That we recommend that such a con-  
vention be held at New Haven on of next.

On motion, Resolved,—That the subject of the  
foregoing resolution be committed to the Young  
Men's Temperance Society, in the borough of

Bridgeport, to act on, and carry the same into effect.  
At 7 o'clock in the evening, a public meeting was  
held in the South Church; prayer by Rev. Mr.  
Cole; a large audience was addressed by S. H.  
Hickok, Esq. Rev. T. M. Smith, Rev. C. A.  
Boardman, and Dr. H. C. Beardsley.

The several addresses were highly interesting,  
and the crowded audience listened with profound at-  
tention. The subjects were well chosen. The first  
gentlemen commenced with a succinct history of  
temperance, and the others followed in order, on its  
advantages, success, and prospects, as well as the  
immense evils resulting from intemperance. We  
have room for but few remarks of the gentleman  
who spoke last on the immorality of the traffic.

Dr. H. C. Beardsley, said, the immorality of the  
traffic in ardent spirits, as a drink, is a delicate sub-  
ject. Still it is fundamental; and the advancement  
of the cause demands that it be presented.

I shall present, Mr. President, three reasons why  
it is immoral.

1. It promotes the interest of the vender by in-  
juring that of the buyer. A strict reciprocity of ben-  
efit characterizes all fair and honest business. Sell  
a gallon of spirits to a man who will become intox-  
icated by it, and his interest suffers by a temporary  
loss of his exertions. If he is poor, his family suffers  
by a deprivation of their chief means of support.—  
Sell a pint of spirits to a drunken mother, and take  
pay in butter which her husband had procured to  
feed their children. And sir, I have seen this done,  
when the vender knew that he was robbing the chil-  
dren of food. Thus the principle is flagrantly vio-  
lated.

2. It tends to destroy health and life. No man  
has a right, for individual purposes, to injure his fel-  
low man, in property, health, or character. He who  
does it is a guilty man. The business which does  
it is a wicked business. The tendency of ardent  
spirits as a drink, to injure in each of these particu-  
lars, is of common notoriety. The venders know it,  
and knowing it, continue to vend.

3. It injures the whole community. By increas-  
ing pauperism, this business obliges the public to  
support those whom it has contributed largely to  
make unable to support themselves. The pecuniary  
injury thus occurring to the community is large.  
Spirit vending promotes crime, and crime becomes  
rife; life and property are endangered. The gen-  
eral interest of the community, demands security of  
life and property. The traffic then is at war with  
these interests.

Those, sir, are some of the reasons why, in the  
language of a resolution this day adopted by the  
convention, the traffic in ardent spirits as a drink,  
is an immorality, and ought to be abandoned  
throughout the world.

Friday morn. April 11.—Convention met and  
opened with prayer, by Rev. Mr. Urnston, and the  
minutes of the convention read.

The following resolution was presented, viz.  
Resolved,—That the Convention earnestly re-  
commended to the several temperance societies in this  
county, to take measures to have all the families  
within their respective limits supplied with some  
temperance publication monthly.

Rev. G. C. Shepard presented the two following  
resolutions:

Resolved,—That the convention view with the  
liveliest gratitude, to the Author of all good, the  
abundant success which has hitherto crowned the  
efforts of the friends of temperance.

Resolved,—That while we implore the divine  
grace upon this cause to further it in future, we  
earnestly commend it to the exertions and prayers  
of the pious of every name.

Rev. Mr. Blanchard presented the following resolu-  
tions:

Resolved.—That the convention proceed to or-  
ganize the County Temperance Society, by pro-  
ceeding to a choice of officers, and the adoption of a  
constitution.

The convention adopted a constitution of a county  
temperance society, and appointed the following  
gentlemen a committee to nominate the officers of  
the society, viz.—Rev. Messrs. Smith, Ponderson  
and Jones. They reported the following list, who  
are appointed officers of the County Society, viz.  
President.—Hon. R. M. Sherman.  
Vice Presidents.—Hon. Gideon Tomlinson, Hon.  
Clark Bissell, Eliphalet St. John, Esq., Rev. J. H.  
Linsley.

Secretary.—Dr. Henry C. Beardsley.

Treasurer.—Wm. Peet, Esq.

The following resolutions were presented by Rev.  
Dr. Hewitt, viz.

Resolved,—That whereas full delegations from  
the different societies in the county, are necessary  
to sustain the interest of the county meetings, that  
it be earnestly recommended to the town societies  
to adopt efficient means to secure such delegations,  
by making out in each society, a list of members who  
will agree in rotation to attend the county meetings.

Resolved,—That the secretaries of the several  
temperance societies throughout the county, be re-  
quested to transmit immediately to Dr. H. C.  
Beardsley, secretary of the county society, the sta-  
tistics of their several societies, that a report may be  
made out for the state temperance society.



BURRITT'S GEOGRAPHY OF THE  
HEAVENS.

The following is a copy of a letter from Thomas Dick, L. L. D., well known in this country, as the author of the Christian Philosophy—Philosophy of a Future State, &c., to the author of the Geography of the Heavens, dated

Broughty Ferry, near Dundee,  
Scotland, 3d March, 1834.

DEAR SIR:—I return you many thanks for the acceptable present you have sent me. The modest terms in which you were pleased to speak of your excellent performance, led me to expect a work of far inferior merit to what I now find it. I have glanced through most parts of it, and although I have not yet found leisure to give it a thorough perusal, yet I find it is a work which indicates very considerable labor and research, and a familiar acquaintance with the different departments of astronomical science. Although it belonged to necessity, to partake in some degree of the nature of a compilation, yet you have sketched and followed out a very lucid and excellent plan, and selected with great judgment your facts and illustrations from the most authentic and modern documents. Besides, the original reflections, remarks and calculations you have introduced, add not a little to its merits and utility, both to the general reader, and to the Preceptor who may use it as a text book. Your descriptions are perspicuous and interesting, and embody a considerable variety of miscellaneous information, either directly or indirectly connected with your general subject.

I highly approve of the plan of the Celestial Atlas, the construction of which must have cost you a very considerable degree of attention and labor. I have various plans of the heavens beside me, but there is none of them I consider equal to yours, particularly in their adaptation to the purpose of teaching.

Your idea of applying to the heavens directly, in order to become acquainted with its scenery, is one which I have always approved of, although the celestial globe may be used as an occasional auxiliary. We have hitherto been accustomed to contemplate nature too frequently through the medium of pictures, instruments, and other artificial scenery, while we might have feasted our eyes directly on its beauties and sublimities. Your Planisphere, on Mercator's projection, I consider as particularly useful, as giving an idea, at one glance, of the relative position of most of the constellations and principal stars. The pious reflections frequently interspersed, and the respect which is shown to Revealed Religion throughout the work, add not a little to its value, in my esteem. In its present state, it is almost every thing I could wish as a text book, and will, I doubt not, contribute to your profit and honor, and be subservient to the advancement of useful knowledge.

It gives me much pleasure to see, that, amidst all the commercial, political and moral movements in which your countrymen are engaged, they find leisure to devote a portion of their attention to the sublime study of the Heavens. This I infer from the circumstance that your work has been appreciated, in some degree, according to its merits, in having passed through a second edition, in the course of six months from its first publication.

Connected, I understand, has always been distinguished for the intelligence of its population, and the attention which has been paid by all ranks, to the subject of Education; and I have no doubt, your State holds a distinguished rank, in this respect, among the other States of America. The very circumstance, that you have seminaries in which such a book as yours can with propriety be introduced, and be understood; and appreciated both by preceptors and scholars, is a striking proof that education is conducted on rational principles, and that your countrymen are qualified to move in the higher walks of knowledge. I should like to see your work re-printed in this country, though I fear there are but few schools among us, where either the Teachers or the Pupils are prepared for the study of such a class-book.

Yours most sincerely,

THOMAS DICK.  
Mr. Elijah Hinsdale Burritt.

LETTER FROM A CONVERTED  
BRAHMIN.

Many of our readers, no doubt, will recollect Babajee, the heathen convert of whom our missionary, Mrs. Graves, gave a short, but interesting account, in her late visit to this city. He was a Hindoo, a Brahmin, an idolater. He became a Christian, witnessed a good profession, was made an elder in the church of Christ on earth, and is now testifying a redeemed soul in the assembly of the church of the first-born, whose robes are made white in the blood of the Lamb, for Babajee is no more—he has gone from his labors on earth, to the bright reward of them in heaven.

Mrs. Graves has kindly favored us with two of his letters, received since she has been in this country, which we are happy to lay before those of our readers, who rejoice in the salvation of the heathen. Cincinnati Journal.

## BABAJEE'S LETTERS.

To our well wishers, the Rev. Mr. Graves, and Mrs. Graves, Babajee, a Christian, with his wife, presenting salutations, begs leave to write a letter. May there be health and peace to you, from our Lord Jesus Christ. Amen. We are planted in Christ by your hands; but you must do what you can, that we may become large, fruitful trees, and that we may enjoy prosperity in this world, and in the next. Remember us in your prayers to God continually.

I have been ordained an elder in the church of Christ; and Dajeba has been ordained deacon. I give you the names of those, who by the grace of Christ, have been baptized since your departure.—Kashaba Mhar, Kordeba or Kondeba Mhar, Bhakya Mhar, Gopal, a cooly Mhar. [men.] The following are women. Pawntee, Mina, Hera, Dajabee's mother, so that all ten Hindoos have joined the church of Christ.† We are the sheep, and you are the shepherd for Christ, and if you are the shepherd, come, and by example teach the scattered sheep good conduct. For your conduct before God and Christ was correct, as all your acquaintance say, and this is true. The servant of Christ, Dajeba, sends many salutations, as does also Pawntee.

In the year of our Lord, March 18, 1833.

BABAJEE RUGHONATH BRAHMIN.

Our well wishers, respected father, Mr. Graves, and respected mother, Mrs. Graves, Babajee, a servant of Jesus Christ, with his wife, presents a great salutation, and begs to write a letter of respect. We have given ourselves an offering, through Christ, in to the hand of God the Father, and through faith, by the Spirit, we remain in the hope of being justified by the righteousness of Jesus Christ. And we who are new born, and like ignorant children,—but that we may become mature in faith, and stand against the wiles of the devil, the slanderer, to fight against him, may God array us with his heavenly armor. That is, may he bind our loins about with

\* Name of the Caste.

† Including Babajee and his wife, who were previously baptized by Mr. Graves, and not including Dajeba, who belonged to the church in Bombay.

truth—put upon us the breastplate of righteousness, and cause our feet to be shod with the preparations of the gospel of peace. And above all, put into our hands the shield of faith, wherewith we may, by our means, quench all the fiery darts of the wicked one. May he also put upon our heads the helmet of salvation, and put into our hands the sword of the Spirit, which is the word of God. And may he keep us always praying with all prayer and supplication, at all times, in the spirit. And for the same purpose, that we may be awake with all diligence, in prayer for all saints, we ask you both to remember us, as well as yourselves in prayer to God. May there be peace and love, with faith, among all the brethren, from God the Father, and the Lord Jesus Christ, in sincerity. Amen.

Please present to the church of Christ, the salutation of me, a little one.

BABAJEE RUGHONATH BRAHMIN.

It is probable Mr. and Mrs. Graves will leave this country in May, in a vessel from Salem, Mass. bound directly for Bombay. They will bear with them the affection of many pious friends.—Ed. JOURNAL.

## DEDICATION.

The new Baptist Church in this village, was solemnly dedicated to the service of Almighty God, on Thursday last. A large concourse of people attended. The exercises on the occasion were,

Reading of the Scriptures, by Rev. Mr. Simonson of Providence.

Introductory Prayer by Rev. Mr. Pattison, of Providence.

Sermon by Rev. Mr. Blain of Pawtucket.

Concluding Prayer by Rev. Mr. Morse, of Fitchburg, Mass.

The Sermon, preached by Rev. Mr. Blain, was delivered with great ability and force, and was listened to with the most earnest attention by the congregation present. The choir of singers, under the direction of Mr. Fisher, and those who played on instruments, did themselves much honor. The selected pieces were correctly and admirably performed.

This Meeting House has been erected on an eligible situation, and is, we believe, fifty-four feet by forty-four, with a tower. It is altogether a convenient and pleasant house for worship, and is an ornament to the village, displaying the liberality of the Society by whom it was erected. A protracted meeting commenced on the day of the dedication, and will, we understand, be concluded to-morrow.—Woonsocket (R. I.) Patriot.

## For the Secretary.

Brother Canfield,—The enclosed is an essay written to be presented to the Ministerial Conference of Ashford Association, and was prevented by inclement weather. If it may be deemed worthy a place in the columns of your paper, it is at your disposal.

In a New Translation of the English Bible expedient?

As the Scriptures were not written in the English language, it must be a question of some moment, to ascertain the correctness of the translation in present use. The importance of this question will at once appear, if we recollect that the word preached is but the means of grace, and is wholly inefficient for the salvation of men, except as it is accompanied by the Spirit's influence, and that the spirit and the word must agree in the Gospel's becoming the power of God to salvation. Besides, it is not unfrequently the case that the sound and Scriptural arguments of the mere English scholar, are paralyzed and baffled by the errors representing our present version as very imperfect; and as hiding the true meaning of the original; and that a new and correct translation would set their sentiments in the light, as it were, of noon-day. That there are advantages arising from an accurate knowledge of the languages in which the Scriptures were originally written, cannot, I think, be fairly called in question. Nor do I less question that these advantages have been greatly overrated; and often made the ground of invidious comparisons and distinctions, and in many instances, the *sine qua non* to the competency of a minister of the Gospel. If these self-complacent comparisons were from such only as were profoundly skilled in the languages themselves, they would be less intolerable; but they are more frequently from mere schoolmen, who would be completely foiled at meeting unexpectedly an adept in Greek and Hebrew.

While nothing could betray a more disingenuous and sordid mind, than for a person to inveigh against the advantages of others, which he does not himself possess, still, there is no cause for the mere English scholar to despond, and sink under an imaginary disparity. Let him in the first place recollect the circumstances under which our English version was rendered. In 1604, King James I. commissioned fifty-four learned men from two Universities, and other places, to engage in this work. Forty-seven of these were divided into six classes. Each translator submitted his work to the ordeal of the respective class to which he belonged; and after the concurrence of each class, they all met in a general council; the respective classes presented their translations, and if there was a sentiment, a word, or a syllable which was of doubtful translation, the reader was stopped until the body concurred in—not what should be inspired, as the sneering infidel has asserted—but what was the inspired meaning. Let him add to this the advantages these men possessed in having recourse to the versions of Wickliffe, Tyndale, Coverdale, Matthew, and Cranmer, with the Geneva Bible, the Bishops' Bible, &c. &c., together with the anxiety of the King for the success of their work; and that they were several years in its execution; as also that truth never becomes impaired by age, and we shall find just such circumstances attending our translation as a thinking man would suppose requisite to give us the true sense as accurately as practicable. Yet we find many heresiarches proscribing the present English version, and substituting, on their own individual authority, a better pretended reading.

It is, moreover, reasonable to suppose, that a translation, under such circumstances, would not only become permanent and durable, but also would receive corroborative testimony from the high authority of learned men, both of which are the fact. Our translation has already continued for two hundred and thirty years; and the following testimony from high authority, to the accuracy and excellence of the present translation, as it regards doctrine, faith, and practice, is so satisfactory, as that, if we except some obsolete words, and words rather grating to an ear formed to the rules of modern refinement, a new translation is to be deprecated, rather than desired.

Dr. Durl, in his Preface, (p. vi.) to Critical Remarks on Job, &c., has the following language:—"The minds of the people cannot hereby [by a new translation] be unsettled. All the leading articles of religion will remain undisturbed; neither will the ground of their faith and practice be ever so remotely affected."

Wakefield, in the Preface to his translation of the New Testament, in 1791, p. 5, makes a similar concession. I say concession, because these authors were pleading for a new translation, on the ground

that it would be more acceptable to scholars and philosophers than the inelegancies of the present translation. He says, "The number of alterations which might be necessary, though considerable, when taken collectively, yet being dispersed through the whole Bible, would scarcely be observed by the ordinary reader; neither are they of such a nature, as in the least to endanger either his faith or his principles."

Dr. Goddes' Prospectus of a new translation of the Holy Bible, 4to, Glasgow, 1786, page 2. "The highest eulogiums have been made on the translation of James I., both by our own writers, and by foreigners; and indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this, of all versions, must, in general, be accounted the most excellent. Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed either in the text or margin, with the greatest precision. Pagninus himself, is hardly more literal; and it was well remarked by Robertson, above a hundred years ago, that it may serve for a lexicon of the Hebrew language, as well as for a translation."

Dr. Symonds, page 178. "After all the improvements in critical knowledge, and all the varieties in MSS. of the original text of Scripture, and in the ancient versions, I am glad to see incomparably the ablest critic of the age contending strenuously for the general excellence of our present authorized translation."

An able writer quoted in Bp. Newcombe's Historical view of the English Bible translations, page 211. "As no change whatever has been introduced [by permutation] into their religion, they have not a shadow of reason to fear that any will."

The Dr. himself,—"The text of the New Testament has been transmitted to us in as great a degree of perfection as could be expected or desired. Bishop Fell, Mill, Kuster, Wetstein, and Griesbach, have collected and arranged its various readings, from manuscripts, versions, and the quotations of ancient writers; and there was so little need to amend its text by conjecture, that Wetstein scarcely one or two conjectural readings admissible, of all the learned ones which he has placed at the foot of his page. It may also be added that those who profess to be well versed in the original languages of scripture are very much disagreed as to the meaning of the original text. Let two passages placed in opposition to those already quoted suffice."

Dr. Symonds, (who rejoiced to see incomparably the ablest critic of the age strenuously contending for the general excellence of our authorized translation,) in his preface to observations on the expediency of translating the present English version of the four Gospels, &c. "Whoever examines our version in present use, with the least degree of attention, will find that it is ambiguous and incorrect, even in matters of the highest importance."

Hints, &c., by a Layman: London, 4th edition: White, 1790, page 53. "I will venture to affirm (and I affirm with full conviction) that James' translators have less merit than any of their predecessors, and that the version of Tyndale, revised by Coverdale, is a juster representation of the original, (such as it is) than our present vulgar version."

Thus we see that the learned make statements diametrically opposite to each other. Is it reasonable to suppose, then, that the tenacity of different denominations would allow them to agree in a version, when those who had no such sectarian object to answer, make such contradictory statements?

Perhaps no denomination has affected more disgust with our received translation, than those who have denied the supreme divinity of the Saviour, and the atonement. They have therefore given us a new translation. Has it been received by the public? Let an extract from the decision of the Vice Chancellor, in the case of Lady Hewley's charities, answer. It reads thus:

"It does appear to me that the book to which allusion has been made, (the improved version of the New Testament,) is inferential proof that persons who assist in circulating that book, could not be called 'golly preachers of Christ's holy gospel,' even within the meaning of the words which have been given by the counsel of the defendant. I think it utterly immaterial whether a creed is to be expressed in a form of words, or whether a thing called a translation is to be propounded, in which, for the plain and literal sense of the original word, other terms are substituted, evidently for the purpose of conveying a doctrine. I can easily understand that where the literal meaning is doubtful, a different translation might be suggested, as our translators have done in the margin of the authorized version. I can also conceive of many cases where the idiom of the English language will not admit of a literal rendering, word for word, from the Greek or Hebrew original; but I should think, where parties have obviously and systematically gone out of their way, for the purpose, I should say, of misleading the ignorant reader, those persons must be considered in effect, as intending to impose a creed on the unlearned reader, and not give him the benefit of judging for himself according to the pure word of God, contained in the original scriptures."

"I make these observations, in consequence of the translation given in this book, of the first chapter of the Epistle to the Hebrews, which shows most clearly, that the persons who composed the translation, did not intend to render a true and faithful version of the original text." [His honor, after observing that it was quite evident the authors of this work affected extreme accuracy, proceeded to specify several instances of gross mistranslation.] "I have taken these," said he, "as a specimen of the whole; and after examining various other passages, am constrained to say, that I do not remember ever to have seen a translation which can be considered so arbitrary, fanciful, dishonest, and, I am sorry to say, more false than this work." \* \* \* But we find that Mr. Wellbeloved, Mr. Kenrick, and another gentleman, are subscribers to the Unitarian Association, which, as the report states, circulate their improved version, as it is called."

Again, Professor Stuart is probably considered second to none in this country, in Biblical literature, and in the main qualifications for a translation of the Scriptures. He has recently given us one of some parts of the Bible. Has it given satisfaction? By no means. The strictures on his work, from the London Baptist Magazine for Jan. 1834, are very severe and pointed, and sufficient to shake the confidence of all who credit them, either in the integrity or competency of the Professor. In these strictures, he is charged as giving his own views instead of a fair translation, and an appeal is made to the editor, if the learned Professor has not rejected the distinguishing tenet of Protestantism, viz. justification by faith.

It would seem as if sufficient quotations have been made to satisfy an inquirer that we have little reason to hope that a new translation of the Bible will be given, which will meet with any thing like a general reception. It will be sufficiently early to talk of a new translation, when those of different sects, who are equally competent to judge of the correctness of our received version, are agreed as to the true rendering of the original into the English language. The peculiarity of sectarianism has already extended itself to almost every thing, and left us nothing in common but the Bible. We have our church, and our minister, and our pulpit, and

our parish, and our communion, &c.; and should the ablest and best leading men of each denomination give us a new version of the Scriptures, it is morally certain that we should have our Bible.

It is useless for us Americans to talk about an authorized version. We might as well talk of an establishment, and of requiring conformity. I would add, that the "signs of the times" more than intimate that it is impracticable for any particular ecclesiastical body to give the Christian world a new translation which would be received. If any doubt it, let them make the experiment. The acknowledged accuracy of the received translation, its long standing, and its having become the last appeal of all denominations, has, in a manner, put the question of a new version to rest; and no denomination has, and it is believed never will have, sufficient influence to effect it; I mean, to be sure, so as to meet with any thing like a general approbation. The time to effect a new translation which will meet with a general reception, seems to have gone by. That time was when the Bible was stationary. It is no time to give the Christian world a new version, when it is actively engaged in its circulation,—no time to translate the Bible into the English language, when the Apocalyptic angel has commenced his flight, and is bearing it (without note or comment,) to every nation, kindred, tongue and people. He probably will not wait until the various and discordant sects agree in a new translation. And if I should say it is probable that the English language and the English Bible will spread generally throughout the earth, I should be sustained in the opinion by a highly gifted writer across the Atlantic, (author of Natural History of Enthusiasm, &c.) with whose remarks I close this essay.

"The relative and commercial condition of nations (says this author,) at the present moment, affords special grounds of reasoning, on which the extension of Christianity may be anticipated as a probable event. Among topics of this class may be named that of the diffusion of the English language,—the language which, beyond comparison with any other, is spreading and running through all the earth, and which, by the commerce and enterprise of every sea,—this language now pouring itself over all the vast places of the earth, is the principal medium of Christian truth and feeling, and is rich in every means of Christian instruction, and is fraught with religious sentiment in all kinds, adapted to the taste of the philosopher, the cottager, and the infant. Almost apart, therefore, from missionary labor, the spread of this language insures the spread of the religion of the Bible. The doctrine is entwined with the language, and can hardly be disjoined."

## For the Secretary.

OBITUARY.  
Died, on the 8th ult. after a long and painful illness, James Winchell, Esq. aged 71 years—for many years an active and faithful member and deacon of the Baptist Church of Northeast, Dutchess Co. N. Y.

As our late venerated brother was extensively known in the Hartford Association, especially to the senior part of that body, a brief account of his life and death may not be unacceptable.

It is not often that a Christian church is called to part with a member more deeply or more justly revered and regretted. He lived till the meridian of life, without any experimental acquaintance with the religion of Christ; yet he was distinguished before this period by many excellent qualities as a man and a citizen; and as a proof of public esteem and confidence, he was honored by his fellow citizens as their representative in the State Legislature. He served them as a magistrate for many years, and discharged the duties of his responsible office with integrity and firmness. Indeed, at every period of his life, and in every situation, these were prominent features in his conduct. But whatever his worth as a citizen, and in a civil capacity, it was as a Christian and man of God that he excelled.

He became a subject of grace during a great revival with which this church was blessed, about thirty years ago. His exercises were deep and painful, till he obtained an evidence of forgiveness through the blood of Christ. He then devoted himself to God unreservedly, and became an active, useful, and valuable member of his church. He was called by his brethren to officiate as deacon, and he used the office well, as long as his health would allow him. But for the last two or three years, the pains of disease and the infirmities of age have pressed heavily upon him; these he uniformly bore with uncomplaining submission to the will of God. His last days were tranquil and serene, and blessed with a steady hope in the mercy of God for eternal life through Jesus Christ our Lord. His funeral was attended by a large concourse of his brethren and the citizens of the place, who evinced a deep interest in his death. The assembly was addressed in the meeting-house by the pastor, Rev. T. Winter, from Acts vii 2. "And devout men carried Stephen to his burial, and made great lamentation over him." From this passage it was shown, "that the death of good and useful men is just cause for great lamentation."

The following, extracted from the latter part of the sermon, is furnished as a further testimony of respect to departed worth.

"We have said that this church has been favored with some such men as we have been contemplating. Many of these have passed the way of all flesh, and we doubt not, have gone to their reward in heaven. It is now our melancholy duty to pay the last tokens of respect to one of this character—to one who has for years stood prominent in this section of the Lord's vineyard. He has done well; he has finished his course, and now rests from his labors. But his name in this community, both civil and religious, will long be held in honorable remembrance."

"It is deemed unnecessary in this place, and before this audience, to attempt a labored description of the character of our deceased venerable friend and brother. You knew him well; and your attendance on the funeral solemnities you would have regarded as a testimony of respect and esteem for a worthy citizen, and an upright and conscientious Christian. I may, however, be allowed to say, that the epithets good, and useful, employed in this discourse, will bear a most just application to our deceased brother. He was emphatically a good man. Redeemed from his natural state, he was a living and undoubted instance of the efficacy of divine grace in changing the whole heart of man. That he had his imperfections and infirmities, he was never tempted to deny. He acknowledged them before God and man, with deep humility. Yet in the strict sense of the term, he was a Christian; the will of God was his supreme law in all his relations, transactions, and deportment. His was not the goodness of the mere legalist, who thinks of himself more highly than he ought to think, and dreams of heaven as the just reward of his fancied goodness. His was the goodness of one whom the love of Christ constrains, and who loves goodness for its own sake. It was that of a firm believer in Christ; and I believe that few men ever looked more entirely for the mercy of God to eternal life, than did our departed brother. Christ was his only hope of salvation. This was his testimony in health—this was his testimony on the bed of death; and under the influence of this precious hope he calmly, peacefully breathed his last, and passed to the invisible world."

He was useful. Next to his moral goodness, his usefulness formed the most prominent trait in his revered character. It is not every good man that can be a conspicuously useful man. All are not endued with the requisite mental qualifications, or the outward means. But our brother had qualifications and means for at least great local usefulness—and we know he improved his talent, if not to his own entire satisfaction, at least to the admiration of all who

knew him. He earned the reputation of an upright and virtuous citizen."

"But the last years of his life were especially devoted to the support and furtherance of religion among his neighbors and friends. He had the good of souls deeply at heart. For you he prayed and wept, and with many of you he earnestly pleaded. The conversion to God of any around him, was a source of the purest and liveliest joy."

"In his secular concerns God prospered him much, and he honored his means more abundantly in liberal benefactions for the support of religious institutions. The house in which we are now assembled, and which for the time being is honored with his remains, is a standing monument of his noble liberality and his uncommon self-denial. May it long stand, under the smiles of God, and be a means of abundantly promoting what he most earnestly desired—the cause of pure, unadulterated religion, as taught in the holy Scriptures of truth. In every department in which he moved, consistent goodness and solid usefulness marked his conduct. But he has done with all below. He has fought the good fight—he has finished his course—he has kept the faith, and has gone to the inheritance of the saints in light."

Our departed brother died possessed of a considerable amount of property, acquired by honest industry and personal economy. It is understood that, besides a legacy to each of his brother's children, (he had none himself,) he has bequeathed to the Baptist Theological Institution at Hamilton, N. Y. five hundred dollars—and his farm, about 200 acres of excellent land, in good condition, to the care of which he was a member, towards the support of the ministry. But the bequests are none of them available to the legatees during the life of his surviving and excellent widow. Thus he lived and died a public man,—mainly anxious for the maintenance and prevalence of the religion of Christ, and the salvation of his fellow men. In him will be verified that scripture, "The righteous shall be had in everlasting remembrance." W.

## For the Christian Secretary.

Essex, April 27, 1834.

Dear Br. Canfield,

It will doubtless rejoice your heart to hear of the good work which the Lord has been carrying on in Essex, for some weeks past. On the 17th of February, we commenced a protracted meeting, which continued only four days. During this meeting, several were brought to see their danger while out of Christ, and became evidently alarmed about their souls. Meetings were continued every evening, and frequently in the afternoon, for about nine weeks. Between forty and fifty have been made the hopeful subjects of Divine grace. Thirteen have been baptized and added to the Church. Several more have already been examined and stand as candidates. Our meetings have generally been characterised by a solemn and awful stillness, which seemed to tell that all felt they must soon appear before the judgment seat of Christ. At times however, such was the anguish of soul, that the sighs, groans, and cries of the awakened were deeply affecting, and drew forth the fervent prayers of the children of God.—Some of the members of the church have been greatly quickened and very active; and the warm exhortations of the young converts have frequently added much to the interest of our meetings, and we trust, benefited souls. When we look back only about five years, and attempt to recount the mercies of God to us as a church, they are more than can be reckoned up. Nearly one hundred have in that time been added to the Church. The missionary spirit, and the spirit of benevolence has greatly increased. The Temperance cause has prospered remarkably, and the importance of Tract and Education societies is deeply felt by most.

Affectionately yours, in the bonds of the Gospel,  
PIERPONT BROCKETT.

## CHRISTIAN SECRETARY.

HARTFORD, MAY 3, 1834.

## NEW BAPTIST MEETING.

Public worship, at the usual hours, is to be commenced in Franklin Hall, on the second Lord's day in the present month. The Baptist Church in this city have invited the Rev. Henry Stanwood, late of Bristol, to preach steadily in the Hall. He has accepted the invitation, and removed into town with his family.

The seats in Franklin Hall are free.

## GEOLOGICAL LECTURES.

Professor Silliman of Yale College, has commenced his course of lectures on Geology, this week, at the Centre Conference Room in this city. We did not attend the lectures already given, but two reasons induce us to recommend them strongly to the attention of our citizens. The known ability of Mr. Silliman, as a lecturer, and his extensive acquaintance with the subject of geology, which is not exceeded, perhaps, by any man in this or another country. Also the testimony of persons who have heard him thus far, and who speak highly of his course of instruction, as well as the originality of his ideas concerning many facts which have long puzzled the scientific world. To the young, especially, we would say, go to the lectures, instead of spending the two dollars which it would cost, in some useless, or worse than useless way. Go and enrich your minds with a knowledge of the works of nature, and thus learn to revere her God, rather than spend time and money either in frivolous reading, mirth, or inebriation. The Professor's mode of illustration are said to be ample, and all specimens exhibited in the lecture are open for inspection at the place, for an hour the following morning.

The Juvenile Watchman.—This is the title of a paper issued in Boston, every Friday, from the office of the Christian Watchman. It is handsomely printed by Wm. Nichols, on a half sheet; price one dollar a year, in advance. We have seen only the number sent us this week, which is the first number of its second year. The name of the paper is indicative of its contents, which are designed purely to imbue the minds of children with early sentiments in favor of piety, the fear of God and love of virtue; and from the contents of the one we have seen, we should consider it eminently calculated to effect these objects. Among the varied mass of periodicals which are now published, we have seen several small papers designed for children, and some of them excellent of their kind, with the exception of too frequent attempts to lead the young mind to think highly of ox itself as a religious rite, which is not found in the Bible. But of the general contents of such papers, none has come under our eye, more calculated to do good, than this same Juvenile Watchman. Parents may learn from it incidentally, how to deal with their children; and children may be instructed by it, early to choose the good and refuse the evil, and that too, while their



minds are amused with the interesting manner in which facts and principles are presented. We are disposed cordially to recommend it to families, and wish it an extensive patronage, great usefulness, and long continuance.

**Signs of the Times.**—In October last, we saw in the semi-weekly paper, bearing the name at the head of this article, a dialogue between the Pope and the Devil upon the subject of Bible societies, written by J. Bunce. The writer represents the Pope as complaining of Bible societies for scattering the word of God, and the Devil tantalizing him for a foolish dolt, for not understanding things as they are. Bible societies are claimed by the Devil as things of his own contrivance, which he had got too well a going for the Pope to arrest; and that heathens proselyted by the Bible in India, were ten fold more the children of the Devil now than before, &c. &c. We then, as now, considered the article as bordering hard upon blasphemy, if not actually blasphemous. Strictures were penned upon it and put in type; but upon further reflection were laid aside, hoping to hear something like retraction from the editor of the Signs, if indeed he feared the God of the Bible, as he professed to. Our mind was in some measure relieved, when we lately read in that paper that Mr. Beebe regretted the publication of the dialogue, and that it was inserted while he was absent, though he refrains from telling his readers that he disapproved of the more than infidel attack upon the word of God.

But another letter is inserted in "the Signs" of April 16, from an aged person by the name of John Knapp, in which the writer has the following language:—

"But I will declare to you and unto all, the Bible, Tract, Sunday School, Temperance, and other Societies, are only a delusion of Satan, emanating from and leading to the bottomless pit, from whence all the inventions of men have originated; for they are directed against the reign and the authority of Jesus Christ, seducing the Elect from that holy enjoyment and fellowship which they are entitled to when walking in the truth, that which makes them free."

"May the Lord lead you into all truth, and qualify you to fill your place as a faithful servant, even to resist unto blood, if need be."

If the Editor (Mr. Beebe) is himself of the opinion, that these "societies are a delusion of Satan, emanating from and leading to the bottomless pit," he is bound in duty to avow it, or suppress such rancorous and blasphemous language, when sent for his paper. We call the language rancorous, for Mr. Knapp would have Mr. Beebe resist such societies unto blood, if need be. Resist what unto blood? The spread of the Bible—the spread of the gospel in tracts—the communication of religious instruction in Sunday Schools, and the discussion of Christians and all others from intemperance! These are the labors, and these the objects, to resist which "unto blood, if need be," a professed disciple, who says he is 77 years old, prays that Mr. Gilbert Beebe, a professed preacher of the gospel, and editor of a paper, may be qualified!

Oh the infatuation of man! Last fall, Mr. Beebe informed his readers that he was in deep trouble, God having visited his family with severe sickness and death. We then sympathized with him cordially, having ourselves been called to part with four sons and a daughter. Our prayer was, that the God of the Bible would lead the bereaved to the fountains of consolation in that blessed word which liveth and abideth forever. But now, no one knows whether he is so much attached to it as some others are; for he inserts without note or comment, letters affirming that men who are engaged in giving the word of God to the destitute, to mourners, to the afflicted, to the benighted, are instigated by the devil, and that the effect of their labor and sacrifices is, to send souls to the "bottomless pit."

He does not deny but what his old correspondent affirms is true, that men unitedly engaged to persuade people to abstain from intoxicating drinks, are alike instigated by the devil; and that the effect of Temperance Societies is to send souls to the "bottomless pit." He does not deny that his correspondent (the aged John Knapp) tells the truth when he says, that Tract Societies emanated from the devil, though they give away millions of gospel sermons in the form of tracts, and notwithstanding hundreds of instances have occurred, in which the Spirit of God has rendered such tracts effectual to the conversion of sinners. The effect of the tract effort, he also declares, is to send souls to the "bottomless pit," and the same is said of Sunday School Societies.

Now we say, again, if Mr. Beebe does not believe himself what Mr. Knapp affirms, or approve the spirit of his remarks, he is bound, as an editor, to deny it, and either suppress such communications, or qualify them to his readers and others, by his own remarks. We say these things with feelings of utter astonishment, and free from the least hardness or ill will. No one claims perfection for all that is said or done by the various benevolent associations of the day; but there is a mighty difference between mild, argumentative, and christianlike examination, and reproof, and those blasphemous denunciations, which attribute to the devil, labors of love eminently owned of God for the salvation of souls and the suppression of vice.

We conclude, by saying, that if J. Bunce, in his infamous dialogue, and the aged John Knapp in his letter, tell the truth, the kingdom of Satan is divided against itself, and, of course, must eventually fall.

#### THE NEW YORKER.

We again take the liberty of expressing a favorable opinion of this new and able accession to the number of miscellaneous periodicals. We see no paper more handsomely printed, and none of the kind which indicates a greater degree of editorial diligence and tact. The course adopted by them of manly and fair discussion of political affairs, without dipping their pen in the gall of the pros and cons, is every way commendable for a journal intended to fill the particular sphere allotted by its proprietors to the New Yorker. Since the reading community will have some light reading, that portion which has, so far, appeared in this paper is perhaps as unexceptionable as any other. On the whole, the paper is pleasing, and we wish the enterprising proprietors success. The paper is published at 114, Fulton street, by H. Greeley & Co., at two dollars per ann.

The National Preacher for April, is received, containing two sermons; one by Rev. H. R. Weed, of Wheeling, Va. from Mark vi. 21—28, on the murder of John the Baptist. The other, by the Rev. C. Everett, of Norwich, Ct. on the nature and efficacy of prayer; text, Matt. xxi. 22. Some extracts from one or both may be given hereafter.

**The Abolitionist.**—This is the name assumed by a new monthly paper, published at Middletown, Ct., J. Longking, printer, S. P. Dole and E. A. Stillman, editors. It is neatly printed, in quarto form; price 50 cents, payable in advance. We hail joyfully the advent of this journal of humanity and the rights of man; and most cordially do we recommend it to the patronage of every person in community—as well the prejudiced hater of the colored race, as those who already glow with philanthropic desires to see a speedy termination of that cruel and murderous bondage, imposed upon millions in our sinful country.

**The Memoir of George D. Boardman,** late Missionary in Burmah, will be issued from the press of Lincoln, Edmonds & Co., in two or three weeks. Every friend of this Mission will be interested in reading and diffusing the Memoir of this beloved man, eminent christian, and faithful missionary.

**FIRE.**—The office of the Mercantile Advertiser and New York Advocate, was destroyed by fire on the evening of April 30th. Books and accounts saved, being at another place. The paper will soon be issued as usual.

#### General Intelligence.

##### Domestic News.

###### ITEMS, &c.

From the New Orleans Bee of the 11th ult.

The conflagration at the house occupied by the woman Lalaurie in Hospital st. has been the means of discovering one of those atrocities, the details of which seem to be too incredible for human belief. We would shrink from the task of detailing the painful circumstances, only from a sense of duty, and to expose such a wretch as the perpetrator of such cruelty.

The flames having spread very rapidly, and the horrible suspicion being entertained by the spectators, that some of the inmates were incarcerated therein, the doors were burst open to liberate them. Previous to doing this, however, the key was demanded, and refused, in a gross, insulting manner. On entering one apartment, a most appalling spectacle met the eye. Seven slaves more or less horribly mutilated, were suspended by the neck, with their limbs apparently stretched and torn from one extremity to the other. We shall not attempt a description of the horrible sight, but leave the reader to imagine.

These slaves belonged to a demon in shape of a woman, named Lalaurie. They had been confined by her for several months, in the situation from which they were provisionally delivered, and had been merely kept in existence to prolong their sufferings. We are confident that the community share with us in our indignation; and without superstition, cannot but regard the manner in which these atrocities have been brought to light as a special interposition of heaven.

P. S. Since the above was in type, the populace have gone to the house of the woman and destroyed every thing on which they could lay hands. The fury of the populace continued unabated all the evening and part of the next morning. It was found necessary for the purpose of restoring order, for the sheriff and his officers to interpose the authority of the state, which was effectual. Nearly the whole edifice is demolished, scarcely any thing but the walls remaining, on which popular vengeance has written the justice of the punishment.

The loss of property, including costly furniture, as pianos, armors, &c. has been estimated by some at \$40,000.

The 10th of April was a memorable day in N. Orleans. In addition to the conflagration and the consequent disclosures thereupon, we have to notice a murder. Johnson, a deputy marshal, killed a man by the name of John Patterson, while serving a civil process upon him for \$50.

**Another.**—The calendar of crime multiplies on our hands. We learn that a man named Rives, who was employed on the rail road, killed another at the lake on the same day, with a knife.—N. Orleans Bee.

**High Steeples.**—The height of the steeple of Notre Dame, the oldest and most splendid church in Paris, is 294 feet; the dome of St. Peter's, the most magnificent church in Rome, has a steeple 428 feet high; and the steeple of the Cathedral at Strasburg, is 490 feet high, being only 10 feet less than the height of the great Egyptian pyramid. It seems that the builders of these churches expected, by increasing their height, to make ascent from them to heaven easier.

**Theatre Burnt.**—On Friday, April 5, at about 4 o'clock in the afternoon, the Columbia street Theatre, was discovered to be in flames. The firemen repaired to the spot with their usual promptness, but no efforts could save the building from total destruction. There was no insurance upon the property. The Uncle Ben Coffee-house adjoining, (for a Theatre must always have a coffee-house at hand,) took fire also, and was with difficulty saved. We regret the loss of property; but we regard Theatres and grog-shops as nuisances to the community.—Cincinnati Journal.

The schooner Thaddeus, from Tampico, arrived at New Orleans on the 11th instant, with \$90,000 in specie.

**OUTRAGE.**—On Wednesday morning four cartmen loaded their carts with earth, on a plot of ground belonging to Mr. Stuyvesant, at the east end of the Catholic burial ground in Twelfth street. A man named Samuel Hill, who resides at Mechanics' Retreat in the first avenue, and is a tenant of Mr. S. interfered to prevent them taking away the earth, having been so requested by Mr. S. should any attempt it. Instead of attending to Hill's remonstrances, the cartmen hastened to get off, and on Hill's again pressing them to lay down the earth, one of them, named McKinley, struck Hill to the ground, with an iron shovel, on the head, and then went off, leaving Hill in a state of insensibility. Persons soon came to his assistance and took him home, where he was soon visited by a surgeon, who found that the blow had caused a concussion of the brain, of so dangerous a nature as to leave no hope of his recovery. McKinley has since been arrested. Hill is about 60 years of age, a decent and well behaved man.—N. Y. Jour. Com.

**Irish mob attempt.**—Jeremiah Randall was, on Tuesday morning charged by constable Donohoe, with offering him a bribe to assist in attacking the Exchange. Randall said, at the same time, that he had a commission to employ 100 Irishmen, at one dollar each, to assist in the attack. Donohoe considered it unadvisable to enlist in so perilous an undertaking without consulting a friend, and having done so, was advised to arrest Randall and deliver him up to justice, in consequence of which, he was committed to prison without having opportunity of leading on the intended attack.—N. Y. Jour. Com.

Capt. Powers, of the brig Tobacco, 26 days from Tobacco, reports that when he left, a civil war was raging there.

**Crime in the South-West.**—The jail in this county, says a Natchez paper, is filled with criminals, unexampled in number, and who are confined for crimes of the deepest dye. There are no less than 13 charged with murder, five of whom are under sentence of death. One which would have made the fourteenth, died soon after his conviction last week. Eight are yet to be tried.

The Philadelphia National Gazette states that since Oct. last, the U. S. Bank has imported into the city of N. York, \$2,500,000 in specie, and that \$600,000 more are expected.

A young man, says the Jour. of Commerce, was killed at Jersey City on Tuesday. An altercation arose between him and the keeper of the grocery, in the course of which he was beaten and stamped on until he died.

It appears from a notice by the postmaster of So. Carolina, that a mail, probably an important one, for the North, has been lost in the Waterway.

The loss of vessels on the coast of France, during December, was greater than was ever known. There are authentic accounts of the loss of 47 ships, the greater part of which were destroyed with both men and cargo.

The cap worn by King Philip, the celebrated Indian warrior, has been recently presented to the Cabinet of the Pilgrim Society, by Mr. A. Wilbur, of Raynham.

Capt. Shute, of the brig Gambia, at Boston, states that the famine at Cape Verde, continued, and that deaths from starvation were frequent. He left there on the 22d March.

Capt. Lewis of the sclr. Northampton, from St. Vincent, reports that on the day he sailed, three successive shocks of an earthquake were felt there, one of which was extremely violent, and it was supposed did great damage.

Strawberries were in the market at Tallahassee, Florida, in the month of March. New potatoes had also made their appearance.

Mr. John Marchant, engaged as a watchman about the factories of Pawtucket, has been on that duty 4,745 nights, (13 years) without missing a night or taking a drop of liquor.

John H. Eaton, has been appointed by the President, with the advice and consent of the Senate, to be Governor of the Territory of Florida, to succeed Gov. Duval.

**Counterfeits Detected.**—After the closing of the Bank, on Saturday last, a large number of counterfeit bills, of the denomination of \$3, on the Delaware and Hudson Canal Company, of different dates in 1833, were simultaneously put in circulation in different parts of the city. From information previously received at the Police, it was known that a large body, as it is called, of counterfeit bills on the above named bank would soon be put in circulation; and the Police officers, with their usual vigilance, were prepared to arrest the offenders on the first appearance of the bills. In consequence of a sharp look out, Messrs. Hays, Homan, Merritt, and J. B. Hays, were soon apprized of the fact of the issuing of the bills, and in the course of the evening, aided by Wm. Wylie, Esq. succeeded in arresting 10 or 11 of the passers of the counterfeit bills. These had only a small quantity each, of the bills, in possession, which they were industriously engaged in trying to pass off at public houses, where they were arrested, and then carried to prison. As there is a large quantity yet that has not made its appearance, it will be well for the public to be on their guard against these bills whenever they are offered to be passed. N. Y. Dai. Adv.

An ordinance has been reported by the Common Council of Boston, fixing the salary of the Mayor at \$2,500.

The town of Mount Vernon, in Florida, has by order of the Council of Administration of that territory, been changed to Chatahochee.

**Borlaski,** the celebrated dwarf, of whom little has been heard for years past, arrived in town a few days since, on business, and after a short sojourn, during which he had the honor of visiting the Duke of Sussex, last week took his departure for his residence in the country. This extraordinary and intelligent little gentleman, who is not more than three feet high, but distinguished for the symmetry of his person, is now in his 35th year, and still enjoys all his faculties unimpaired. The great meteoric phenomenon in 1799, appeared Nov. 13th, and most of these sublime exhibitions in the movements of the heavenly bodies are said to have occurred in this month.

A Locomotive Engine is employed in hauling gravel on the Boston and Worcester rail road. The engine works with ease, is perfectly manageable, and shows power to travel at any desirable speed.

The governor of Florida has offered a reward of \$2,000; and the citizens of Tallahassee the like sum for the apprehension of two fugitives, charged with the murder of James Roundtree.

Pittsburg, Pa. 38 years since, contained a population of 1,355. The population of that city at present, is about 26,000.

The U. S. Schooner Enterprise has just arrived at Norfolk, from Rio Janeiro; and officers and crew well.

**Singular Fact.**—As the steam tow boat Shark, Capt. Beebe, was lying at Mr. Hunt's wood yard, taking in wood, a swarm of bees came and lit upon the coming of the deck. They were put into a box and are doing well.—New Orleans Bulletin.

The proceeds arising from the sale of public lands paid into the Treasury, during the year ending Dec. 31, 1833, amounted to the unprecedented sum of four millions of dollars, within a small fraction.—National Intelligencer.

The Methodist Conference now in session in this city, has passed a resolution appropriating over thirteen thousand dollars to the endowment of Dickinson College, at Carlisle Pa. This sum is to be raised by a subscription on the part of the members.—Ib.

The body of a man was found in the Delaware, near Bristol, supposed to have been murdered—he was about six feet 7 inches in height.

The steam boat Wyoming burst one of her boilers, not long since, near Madison Ind. by which several persons were scalded. She was racing at the time of the accident, with another boat, which soon after came up, and towed her to Cincinnati. It is said that two or three persons leaped overboard and perished. Those who were injured on deck are expected to recover.

A correspondent of the Mobile Mercantile Journal, who writes from Timoria, Ark. Ter. under date of Feb. 26, says—"A party of trappers have just come in from the Rocky mountains, who give intelligence that a most bloody contest has lately been waged between the Cosconti and the Red Plume Indians. The principal engagement took place at the foot of the Cordilleras, near the head waters of the Elwine river.

The warriors of each party fought with a desperation that evinced a determination to conquer or die. Victory at last favored the red plumes, if I may be allowed to call that a victory, where scarcely a man of either party survived the dreadful conflict."

A dreadful disaster had happened at a coal mine near Aix-la-Chapelle. The water came suddenly into the mine, and 69 workmen lost their lives, 34 of them had families.

A man who was imprisoned for bigamy, (marrying two wives) complained that he had been severely dealt with for an offence which carries its punishment along with it.

"Thomas," hiccupped old Gutzfunction to his son, "I fear you are becoming intemperate." "I think it likely, father," replied the promising youth, "for do we not read that 'the sins of the parents shall be visited upon their children?'"

A melancholy accident occurred at Tarrytown, on Sunday last. We have not heard the particulars, but learn that a boat containing six persons was upset at some distance from the shore, which two of them reached by swimming; two more saved themselves by clinging to the boat until they were rescued, but we regret to add that the remaining two, whose names were G. W. Whipple, and G. W. Van Wart, were drowned.—Worcester Spy.

Some years since, a captain of a corsair carried off the wife of a poor woodman in the environs of Messina, having kept her several months on board his vessel, the pirate landed her in one of the South Sea Islands, and abandoned her to her fate. The savage monarch of the island, to whom she was brought, became enamored of her, that he married her according to the custom of the country, placed her by his side on the throne, and when he died, left her the sovereignty of his dominions. A European vessel lately arrived from a voyage to America, has not only brought the poor woodman the intelligence of the fate of his wife, but has also brought presents from her of sufficient value to make him one of the richest private individuals in Sicily, until it shall please his royal spouse to call him to her court.

The Charleston (Va.) Advocate states that Monticello, the late residence of Mr. Jefferson, was offered for sale a short time since. There were but few persons present, in consequence of which a public sale was not effected. It was, however, afterwards sold to Lieut. Levy, of the U. S. Navy, who intends to commence immediately, such improvements and repairs as will restore the buildings to their original condition, after which it will be accessible to visitors once a week.

A pair of full grown Camels, male and female, arrived recently at Charleston, in the brig Pilgrim, from Tenerife.

**The Fossil Ship,** lately discovered bedded in the earth at New Romney, on the coast of England, has greatly excited the public curiosity. The earth has been removed so that the whole ship and form of the vessel may be inspected. It is fifty four feet long by twenty-four wide, having only one mast. Skulls and bones, human and brute having been found on board, and one account states that pieces of rope have been found retaining the smell of tar. Many of the timbers are solid, and when cut with a saw are as firm as newly used wood. Various conjectures, as to the time of the loss of the vessel have been started, based upon comparison and analogies. An account drawn from historical annals, dates in the month of October, 1250, in the reign of Henry the Third. At that time a violent storm occurred; the shipwreck of numerous vessels is mentioned, among the "swallowing up," of several by the waves, at this spot. If this be correctly traced, this fossil ship has reappeared after being buried nearly 600 years.—Baltimore American.

**Texas Emigratory Society.**—A company of over 100 persons, composed of farmers, mechanics, physicians, &c., all cold water men, are to sail from this port for Texas, on the 1st of May, to establish a colony in that country. They request donations of books, or any other articles from the benevolent, which may be left at the office of the Seamen's Friend Society, at 98, Nassau st.—N. Y. Com.

**Good.**—A young man named Horace Williams, says the Wilkesbarre Pa. paper of the 16 inst., was sentenced to one year's imprisonment in the penitentiary, and pay a fine of \$500 for challenging to a duel. We believe this is the first conviction of the kind in this county, and trust it will operate as a warning to others. A few such examples in different parts of the U. States, would effectually exterminate this despicable practice.

**Libraries.**—It has recently been stated, we believe on Parisian authority, that the Royal Library at Paris, on the 10th of Jan. 1833, contained 1,953,000 volumes, including books of engravings, &c. and it is calculated that on the last new year's day it contained at least 2,000,000; 20,000 new works, on an average, being added every year. From this it would seem that every two years, more works are added to the Royal Library than are equal to the whole amount of works at Cambridge. The latter contains about 40,000 works, and is the largest in America, we suppose, with the exception perhaps, of the one at Philadelphia, which may contain a few thousand more. All the public libraries and all the circulating libraries of all the cities of America, do not probably contain one half the number of volumes which are on the shelves of the Royal Institution. Whether the latter is good or evil according to its size, or whether smaller libraries, more generally distributed, be not the better arrangement of the two, are questions which every one can easily answer for himself.—Boston Trans.

#### MARRIED.

In this city, Wm. James Barry, M. D. to Miss Harriet Woodbridge, daughter of Ward Woodbridge, Esq.

In this city, by Rev. Mr. Nash, Mr. Luman Buell, of Manchester, to Miss Amelia Howlett, daughter of Mr. Lemuel Howlett, of this city.

At Suffield, by Rev. G. Chippen, Mr. Horace Kendall, merchant, of Lyria, Ohio, to Miss Emily King, of East Windsor, by Rev. Mr. Lee, Mr. Francis Birge, of the firm of B. & F. Birge, of this city, to Miss Charlotte Flint, of the former place.

At Pomfret, April 14th, by Rev. N. Branch, Mr. Erasmus Lombard, of Monson, Ms., to Miss Olive Fernin, of South Wilbraham, Ms.

At Winsted, Mr. Charles Holcomb, of Simsbury, to Miss Minerva Smith, of the former place.

#### DIED.

In this city, Justin Lyman, Esq. aged 68. Miss Henrietta, only remaining daughter of Capt. Ebenezer Flower, aged 11 years. Mrs. Martha Tinker, aged 42. Mrs. Elizabeth Knox, aged 41.

At Torrington, Mr. George Bissell, aged 44. At Winchester, Richard Coit, Esq. a revolutionary soldier, aged 81.

At Granby, Mrs. Rhoda Phelps, aged 59, wife of Col. Isaac Phelps.

At Preston, Peter Green, Esq. a revolutionary pensioner, aged 82.

At Willington, Mrs. Julia Rider, aged 29, wife of Mr. Talmon Rider.

#### AMERICAN BAPTIST HOME MISSION SOCIETY.

The second anniversary of the American Baptist Home Mission Society, will be held in the Mulberry Street Baptist meeting house, in New York, on Wednesday, May 7th.

A meeting for the election of officers, and for other business, will be held at four o'clock, P. M.—at seven o'clock, the Report of the Executive Committee will be read, and addresses made.

Auxiliary societies and Conventions, and other societies engaged in Domestic Missions, are requested to be fully represented.

All the friends of Home Missions are respectfully invited to attend.

JONATHAN GOING, Cor. Sec.

Baptist Mission Rooms, Clinton Hall, New York, April 16th, 1834.

P. S. Ministers and strangers are requested, on arriving in the city for the purpose of attending the anniversary, to call at the office of the Repository, Clinton Hall, corner of Nassau and Beekman streets, and register their names in a book prepared for the purpose, when they will receive information respecting places of entertainment during their sojourn.—Bap. Repository.

#### ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The American Anti-Slavery Society will hold its first annual meeting on Tuesday, the 6th of May, in the Chatham street Chapel, at 10 o'clock, A. M. Very interesting addresses may be expected. The rapid progress of the sacred cause which this society advocates, the momentous interests at stake, and now brought to a crisis by the glorious success of similar efforts in Great Britain, and the total frustration of those hopes of removing slavery, which rested upon the Colonization Society, point to this meeting as the most important of the Anniversary week, and perhaps more so than any which has yet been called for a benevolent purpose. The friends of immediate emancipation throughout the country are earnestly invited to be present, as well as all those who are desirous to acquaint themselves with the principles and plans of the society. The meeting of the society for business will be held at 9 o'clock, A. M. at the same place. By order of the Executive Committee,

E. WRIGHT, Jr. Sec. Dom. Cor. Anti-Slavery Office, New York, } March 24, 1834.

#### A CARD.

THE subscriber gratefully acknowledges the appropriation of Twenty Dollars, by the Auxiliary Society of Bristol, to constitute him a member for life, of the American Tract Society. This token of kind feeling is peculiarly acceptable, as it was given when he was about to remove to another field of labor. And he ardently hopes that this instance of triumph over denominational prejudice, may tend greatly to promote and perpetuate christian love and union among all the disciples of Christ, in the place of his late residence. HENRY STANWOOD.

Hartford, April 30, 1834.

#### NOTICE.

THE Ashford Association stands adjourned, and designs to meet with the Baptist church in Stafford, in their newly erected meeting house, the 3d Wednesday in May, ensuing, at 10 o'clock A. M.

Rev. Mr. Walker of Tolland, is expected to preach in the morning. After which, a collection will be taken for the benefit of widows and orphans of deceased Baptist ministers. Other contributions may be elicited for benevolent purposes.

GEORGE B. ATWELL, Cor. Sec. Woodstock, April 17th, 1834.

#### NOTICE.

THE Ministers' Meeting of New London County will be held at Lebanon, on the second Tuesday of May, at 1 o'clock, P. M. Brethren in the ministry are earnestly requested to attend. JOHN H. BAKER.

#### NOTICE.

THE New London and Stonington Union Ministerial Conference will meet at the Baptist meeting-house in Lebanon, on Tuesday, the 13th day of May next, at 2 o'clock, P. M. The following, among other important points, will be discussed, viz. "Where, or with whom, lies the proper power or authority of ordaining Gospel Ministers? How shall a Minister know when it is his duty to remove? What are the evils resulting from a neglect of family prayer? What are the duties of churches towards the members of other churches moving within the vicinity, and neglecting to join?" The discussion will be public. LEVI KNEELAND, Sec'y.

#### MISS DRAPER'S SEMINARY For Young Ladies,

##### IN THE CITY OF HARTFORD.

THE Summer Term of Miss Draper's Seminary will commence on the second Wednesday in May. Tuition, twelve dollars for the term of 22 weeks—one half payable in advance.

Board can be obtained in the family with the Instructress, at \$2.00 per week. 3w1&3w15.

#### NOTICE.

AT a Court of Probate holden at Tolland, within and for the District of Tolland, on the 26th day of April, 1834.

Present, JEREMIAH PARISH, Esq. Judge, ON motion of Hiram Rider, Esq. Trustee on the Estate of Nathan Fenton, of Willington, in said district, an insolvent debtor, this Court doth direct trustee to give notice to all persons interested in the estate of said insolvent debtor, to appear before the Court of Probate to be holden at the Probate Office in Tolland, in said district, on the fourth Monday of May next, at 10 o'clock in the forenoon, to be heard relative to the appointment of Commissioners on said insolvent debtor's estate, by posting this order of notice on a public sign-post in said town of Willington, and by advertising the same in a newspaper published in the city of Hartford.

JEREMIAH PARISH, Judge. Certified from Record, by JOSEPH HOWARD, Clerk.

#### NOTICE.

AT a Court of Probate holden at Tolland, within and for the District of Tolland, on the 16th day of April, 1834.

Present, JEREMIAH PARISH, Esq. Judge, THIS Court doth direct the Administrator on the Estate of Stephen A. Lamb, late of Willington, in said district, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause) before the Court of Probate to be holden at the Probate Office in said district, on the fourth Monday of May, 1834, at 9 o'clock in the forenoon, to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign-post in said Willington, and by advertising the same in a newspaper published in the city of Hartford, three weeks. Certified from Record, by JEREMIAH PARISH, Judge. 3w16.

#### JUST RECEIVED AND FOR SALE BY

##### F. J. HUNTINGTON.

THE FAMILY AT HOME, or familiar illustrations of the various domestic duties,—with an introductory notice. By G. D. Abbott. THE CORNER STONE, or familiar illustration of the principles of Christian truth. "Jesus Christ himself being the chief corner stone." By Jacob Abbott, author of the Young Christian and the Teacher. 16



## POETRY.

From the Christian Sentinel.  
I WOULD NOT LIVE ALWAY.—Jon.

Our earthly pleasures pass away,  
Our friends—our kindred die;  
Black clouds o'ercast our brightest day,  
And darkness mingles with each ray,  
That lights our clearest sky.

Soon as we draw our infant breath,  
We taste the cup of woe,  
And ere we learn to live, stern death  
Blights all her hopes below:  
The fairest flower a thorn conceals,  
The sweetest, brightest hour,  
Soon flies away, and with it steals  
Our fondest hopes, and then reveals  
The thorn without the flower.

All, all on earth is vanity,  
An empty transient show,  
Each moment, as it passes by,  
Points out to us our misery,  
And our sad lot below.

Why then should we desire to live  
A life of sorrow here?  
Why sigh for pleasures that deceive,  
And toys that we must shortly leave  
With all we hold most dear?

Would we not rather die and go  
To that bright world on high?  
And leave our sorrows all below  
Where disappointments ever grow,  
For joys above the sky?

I would not stay a prisoner here,  
I would not live away;  
For angels wait around to bear  
The soul away from pain and care,  
To everlasting day.

Oh I would bid adieu to pain,  
And drop this cumbrous clay,  
And fly to heav'n where saints shall reign  
Forever on that blissful plain,  
There, there to live alway.

Prepare us, Lord, for that great day,  
When thou shalt call us home,  
Till then, Oh may we watch and pray,  
And when thou call'st me each one say,  
I come when Lord, I come.

From the New Yorker.  
THE MONARCH'S WISH.

"O that I had wings like a dove, for then would I fly away, and be at rest. To thee would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest."—Psa. lv. 6, 7, 8.

The wearied monarch sat apart,  
A moment from his troubles free;  
Saddened in soul and sick at heart  
With earthly pomp and vanity;  
And while with burdening cares he strove,  
And griefs were gathering in his breast;  
He sighed for pinions like a dove,  
To flee away and be at rest.

He languished for a calm retreat,  
Some far-away and peaceful shore;  
Untroubled but by sinless feet,  
Where earth should vex his soul no more;  
Hate had usurped the bow of love,  
Wild was the phrenzy of his breast—  
And oh! for pinions like a dove,  
To flee away and be at rest.

'Tis thus with life—its best estate  
Is but a feeble ray of joy;  
An hour of golden hopes elate  
Which after clouds and storms destroy;  
And while the heart reluctant clings,  
And woe o'erwhelms the laboring breast,  
Oh! for the turtle's gentle wings,  
To flee away and be at rest.

And though the joys of earth invite  
To sip their flattering streams of pain;  
Who that hath tasted earth's delight,  
Would ever sigh to taste again?  
Its purest joys—its fairest things,  
But serve to wound the bleeding breast;  
Oh for the turtle's gentle wings,  
To flee away and be at rest!

But there shall come a sweet release  
From all the storms that darkly roll;  
And Mercy's voice shall whisper "peace,"  
Upon the tempest of the soul:  
For death the ev'ry treasure brings,  
And calms the tumults of the breast;  
And gives the spirit soaring wings  
To flee away and be at rest.

From the Correspondent of the N. Y. Observer.  
DEATH OF DR. PORTER.

ANDOVER, April, 1834.

Messrs. Editors—The papers have already announced the death of the Rev. Dr. Porter, formerly Bartlett Professor of Sacred Rhetoric, and recently President of the Theological Seminary at Andover. I have supposed that it would gratify his numerous pupils in this and other lands, and his very extensive circle of acquaintances, to learn some of the particulars of his last days. He had passed through the winter with his customary share of health, tho' confined mostly to his house to avoid, as much as practicable, the severity of our climate. For many years he had not been able to endure exposure to cold and dampness. On his return from the South last summer, whether he had often been to escape a Northern winter, he resolved to subject himself no more to the inconvenience and deprivation incident to a residence in a southern climate. Accordingly, on the approach of winter, he made arrangements to secure as much of protection and comfort as possible at home, by diffusing a mild temperature through several apartments of his house, where he might take regular exercise unaffected by the changes of the weather. His success in preserving his general health more than equalled his anticipations, and his prospects of again reaching the warm season were quite flattering, until a severe domestic affliction occurred in his family. Early in March his niece, an amiable and excellent young lady, of nineteen, whom he had adopted as his daughter, was seized with a painful disease, of which she lingered without reason several days, and died. The excitement and anxiety of this trying scene gave a shock to his feeble frame, which prepared it for a renewed attack of those infirmities with which he had so long struggled, and which at last brought him to the grave. He, however, maintained his usual cheerfulness, and gave some attention to his duties, until the illness of another member of his family soon after, when he appeared to lose, in some

degree, his resolution and his ability to exert his powers to action. About this time I saw him, and was much struck with the increased feebleness indicated by his appearance, though he expressed himself to be in his usual health. A few days after this, or a little more than two weeks before his death, he was attacked with violent pains in the chest, which he and his physicians have always considered to be the pleurisy. To these "stabs," as he called them, he has been subject for many years. From his first attack, fears were entertained that his debilitated frame could not, at this unfavorable season of the year, withstand the maladies that assailed it. Still, at every respite from his seasons of suffering, there was some hope of permanent relief; and just a week previous to his death he was able to write a certificate for the senior class, which was the last business he transacted. It now became manifest that he could not long survive.

The powers of nature were sinking, his energies of body and mind failed, and new and alarming symptoms began to appear. For some time there had been occasionally slight traces of mental alienation; and for five days before his death he had no exercise of reason. His mind wandered in childish imaginations, and was incapable of coherent and rational thought. It was an affecting sight to see that polished mind so marred by the touch of disease, and those noble powers of intellect tottering with the steps of infancy. In this melancholy state he expired on Tuesday morning, the 5th inst. at the age of sixty-two. Had not Providence thrown such a sad veil over his mind in his last hours, it would, no doubt, have shone bright with Christian faith and hope, and have shed a train of light on the path in which others are to follow him down the dark declivity that borders on eternity. His uniform and consistent piety, his mature and settled views of Christian truth, which would have made his deathbed like the "verge of heaven;" and one of those precious memorials of a triumphant faith which saints often leave just as they are departing for their rest. One can almost regret that survivors could not have the manifestations of his religion when put to the test of a dying hour. But at no time during his illness did he express or even intimate an apprehension that his end was near.

It is well known that Dr. Porter has for many years been a confirmed invalid. On the nature of his infirmities he had consulted many of the ablest physicians in the U. States, and found them divided in opinion, and often in doubt about his case. An examination subsequent to his death revealed the source of his difficulties. It is presumed that his numerous acquaintances, who have known the state of his health for years past, and who had different opinions as to the reality and nature of his complaints, will be interested to learn the result of an examination made by his physician. It was found that his lungs were the chief seat of the disease. A proportion of three-fifths had ceased to perform their office, in consequence of an alteration in their structure which rendered the diseased parts incapable of inflation. Different portions were pervaded by pus. There was also an extensive adhesion of the lungs to the parts adjacent, particularly to the covering that envelops the heart and to the pleura. Adhesion to the pleura probably occasioned the pleuritic pains to which he has been subject. This result was the more surprising, as one of the ablest physicians in one of our cities, but a few months since, after a careful examination, pronounced his lungs perfectly sound; and in this opinion the patient himself concurred. The true cause of his infirmities being known, it becomes a matter of astonishment, not that he was so strict a valetudinarian, but that, with all his precautions and delicate rules he could hold out so long. With a system so modified in its vital functions by organic derangement, nothing but the most unremitting and delicate attention to health could have kept him, for years past, out of the arms of death.

The funeral services were attended on Friday, the 11th inst. A procession of the trustees and students of the theological and literary institutions was formed at his mansion at 2 P. M. and moved with his remains to the chapel, where prayers were offered by Drs. Dana and Church, and a funeral sermon preached by Dr. Woods from John xvii. 4.

From the Nashville Revivalist.

WHO IS TO BLAME?

We frequently hear the complaint, in the mouths of our brethren, that they cannot get preaching, that their congregations are vacant, and no one can be procured to supply them; they would invite a minister, but ministers are extremely scarce, or very indifferent to the concerns of the church. Whatever cause may exist to produce this state of things, may not one cause indeed, be found in the scanty provision furnished for the support of ministers? How can men who are subject to the same wants with others, who have families to support, and children to educate, be expected to give their time and talents to the churches, while such a step, unsupported, as they are by the people, would involve their families in want, and their children in ignorance? Such men, who might be eminently useful in building up the churches, and turning many to righteousness, are compelled to withhold their valuable services from the church, and are driven to the cultivation of a farm, or some other secular employment, for that provision which the church might in nine cases out of ten, so easily afford. Are there any who complain on account of their destitute condition? When they would invite a minister to labor among them, do they accompany their invitation with the pledge that all necessary provision shall be made for his support?

Would the people have a useful minister, one from whose services they may derive the highest benefit, whose labors may compass the entire necessities of his flock, meeting their wants in his personal and particular visits and interviews, not less than in his public and general exhibitions, then they must give him such support as shall free him from the absorbing influence of worldly cares, so that he may "give himself wholly to the work," as the apostle enjoins. Nothing is further from our intention than to inculcate the notion, that preachers should labor alone for the pecuniary compensation. We would say no more than our Lord has taught in regard to this subject, when he says—"The laborer is worthy of his hire." "Ere so hath the Lord ordained that they who preach the Gospel, shall live of the Gospel."

FREEDOM OF THE PRESS.

It is fashionable to complain of the Press. The press has, no doubt, its full share of sins; but we fear that it does not receive fair play. The press is just about as good as its masters, the public. Abused as it is, it has no faults which they have not taught, no vices which they have not rendered necessary.

This is bold language, but it is true. The press, it is said, is not independent. Is that so strange? Whose fault is it? If the reader should chance to disapprove this rather saucy article, he will send in to the "independent" editors something like the following note:

"Sir, I have hitherto been much pleased with the Commercial Intelligencer, but seeing in to-day's paper, an insolent, and outrageous, and abominable article on the freedom of the press, I herewith in-

close the amount of my subscription, and direct that the paper shall no longer be left at my house.

Peter Pipkins.

After perpetrating this heroic act, the ex-subscriber will assume an air of dignity, and prate about the degeneracy of the Press. This species of freedom of the press, is somewhat like the freedom of elections in the French army, when the Colonel proclaimed that every soldier was at perfect liberty to vote for whom he pleased; but, he added, "if any man votes against General Bonaparte, he shall be shot as an example, before the whole regiment." The dear public may depend upon it, that while they pull the ears of that docile personage, the press, and teach him by sundry kicks and cuffs, how to be spirited and independent, he may roar as gently as a sucking dove—but he is not independent. If, on the contrary, you let him alone, he will soon become so of his own accord.

A certain emperor, who was fool enough to turn hermit, collected together a large number of watches, and essayed to make them all run exactly alike. He heathered his head for a long time at this useless task; and then, observing its impracticability, he exclaimed,—"If it be impossible to make these little machines accord, how vain and wicked is the attempt to constrain the minds of men to run alike!" Let each honest subscriber, if he finds the editor's watch ticking a moment in discordance with his own, think of this conclusion of the great Charles V., and instead of dashing the poor editor's watch to pieces, reflect on the possibility that his own may be wrong, and even if otherwise, that it is impossible for all to go alike.

That man who sincerely desires to encourage the freedom of the press, should be willing to bear that freedom, if honest, even when it chances to run counter to his own convictions of principles, and measures, and of men. The very errors of an honest and independent press, result in the encouragement of truth.

THE WISE COACHMAN.

An Anecdote.

An old gentleman in the county of Herts, having lost his coachman by death, who had served him many years, advertised for a successor. The first who applied, giving a satisfactory account of his character and capacity for such a place, was asked how near he could drive to the edge of a road where a sloping bank presented danger. He replied, "To an inch." The old gentleman ordered him to be supplied with suitable refreshments, and to leave his address; adding, that if he wished for his services, he should hear from him in a day or two. Shortly afterwards, a second applied, who underwent the same examination as the former, and replied to the last question, that "he could drive to half an inch," and had often done it; he also received the same dismissal, with the same civilities as the former man. Soon afterwards, a third applied, and on being asked how near he could drive to the edge of a sharp declivity, in case of necessity, coolly replied, "Really, I do not know Sir, having never tried; for it has always been my maxim to get as far as possible from such danger, and I have had my reward in my safety, and that of my employers." With this reply the old gentleman expressed his entire satisfaction, and informed the man that if he could procure a proper recommendation, wages should not part them, adding, "I am grown old and tired, and want a coachman on whose prudence and care I can rely, as well as his skill."

Would it not be well if those who are engaged in commercial pursuits would avoid as carefully as this prudent coachman did, the edge of the precipice?—In this case, balmy sleep would often light on the eyelids of persons so employed, and the shipwreck of fortune would not so often occur. But let the professor of godliness especially remember this true and useful story.

A faithful pastor being asked how far a person might go in sin, and yet be saved, replied, "It is a dangerous experiment to try." Ah! do not too many study to find out how little grace they may have, and yet go to heaven? Instead of this, let us all treasure up in our hearts the words of Christ—"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Oh, let us keep as far as possible from sin and hell, and "cleave to the Lord with purpose of heart."

Slaughter of Whales: their great affection for their young.—After dinner I went to view the whales: what a slaughter! One of the gentlemen who was present at the taking of one of them yesterday, told me that the water of the bay for a mile distant from the place of attack was dyed with their blood. The Shetlanders having succeeded in driving them into shallow water, where they could not swim freely, attacked them with spears, and even swords, and so dexterous are these islanders, that in general they pierced their hearts at the first thrust; so that most of them were killed in an instant!—About fifty persons were present at the attack, and it is the custom here, that each person has a share and share alike. Mr. Robinson, a respectable merchant of the bay, amused me by the following anecdote:—"Hearing of the shoal of whales that had entered the bay, five poor women got a boat, and set off hovering on the skirts of the scene of action: a large whale, that had received his death wound, and was striving to regain the ocean, failed: the women perceived him, rowed up boldly to him, entangled him, his strength being nearly gone, made him fast to their boat, and towed him safely off to a landing-place near to their own dwelling!" In this shoal there were a few young ones, and it is the young in general that occasion the capture of the old ones; for they heedlessly run into the shoal water, and so attached are these monsters to their offspring, that they will risk their lives to save them. A friend told me that he saw one of the female whales take her wounded young under her breast fin, and endeavor to make her escape with it. He saw another young one, which appeared to be greatly terrified, dash itself upon the shore, where it was soon killed: the mother had been near the shore, and was regaining the deep water; but missing her young one, and finding no doubt by instinct, or smell, that it had gone ashore, she turned again, took the same direction, and absolutely dashed herself on shore aside her young, where she also was immediately speared. On examination of several of these females, I found two cavities near the navel, on each side, in which their teats were included, and which they can extrude at pleasure, in order to suckle their young; thus exemplifying Lam. iv. 3. "The Sea monsters draw out their breasts to their young."

Life of Adam Clarke.

When the artist puts the pencil into the pupil's hand, and bids him copy what he sees, he knows he cannot do it, but he means to teach him. So when our heavenly Father places himself in characters of humanity before us, and bids us "be holy as he is holy," and "pure as he is pure," he intends to lead us forward by almost unconscious steps, to the attainment of that which he requires. He sets before us the object of imitation, that with eye intently fixed upon its beauty, we may love "it more, the longer we behold it, and grow insensibly to the likeness of what we love, still longing, still proceeding, but then only satisfied, when we awake after his likeness."

SAILOR'S HOME,  
Philadelphia, April 9th, 1834.

Rev. Sir: I gladly embrace this opportunity, which an evening's leisure presents—previous to my departure, to express my gratitude towards the Society, which you represent as Agent, and particularly to the family they have chosen to superintend their household affairs—to administer to the wants and comforts of the weather-beaten sailor.

I also gladly avail myself of the opportunity to add a few remarks which I trust may not be deemed intrusive or superfluous;—the warm and ardent feelings of my heart must plead my excuse. I have not words (if it were in the power of words) to express my feelings upon such a noble subject as this—an attempt I know would prove abortive—suffice it to say that it is emphatically the *Sailor's Home*,—replete it with every thing which may tend towards the comfort and happiness of the & long neglected class of people for whom it is intended, not only in a temporal point of view—but a spiritual one also. It is literally the "Sailor's Home"—for here he is welcomed for his own welfare—here he finds a haven of rest. I must add my feeble testimony to the kindness I have received during a stay of nearly five weeks at this House—during that time a number of fellow seamen have come and gone—like myself, they have realized the goodness of Mr. Shane and family, and felt constrained to acknowledge the disinterested kindness manifested towards them. May they carry the good tidings to the four quarters of the world—that the sailor is not forgotten—and that like the winged messenger of the deluge—they have discovered, peering above the desolation, a lovely islet clad in the green-branched vesture, where the weary wing may be folded and the fainting heart have rest. It is the *Home of the Sailor*: what does not these few words force to the minds of the benevolent and charitable! with what pleasure must the good and kind promoters of such an Asylum as this, dwell upon their great and good cause!—Heaven bless them—the prayers of Sailors and their children's children will be offered up for their benefactors.

Heaven prosper their efforts—shall be the prayer of a child of many prayers.

BENJAMIN NORTON.

To the Rev. Thomas Porter,  
Agent Seaman's Friend Society, Philadelphia.  
*Phil. paper.*

Lord Brougham's Three Rules.—For the benefit of the younger part of the audience especially, I will relate part of the conversation which passed between one of my friends and the Lord Chancellor. My friend asked the Chancellor by what means he was enabled to get through so much business. "I have three rules," was the reply. "The first is to be a whole man to one thing at a time; the second, never to lose an opportunity of doing any thing which can be done; the third, never to entrust to others what I ought to do myself."

In whatever else we may be rich, all are poor, and equally poor, in time; nothing but the present moment is our own; and even that is a gift.

"This life is a middle state, we must soon go higher or lower, where we must spend upon the treasure we here lay up, whether of wrath or of glory."

YOUTH'S DEPARTMENT.

RICHARD REYNOLDS,

The Benevolent Quaker.

How he became wealthy—an anecdote—his liberality—more anecdotes about him.

This gentleman was a native of Bristol, England, and though he had a wealthy father, was brought up in habits of industry. By diligence in business he became wealthy himself; and, what is not always the case with wealthy men, he was charitable.

A lady once applied to him in behalf of an orphan, and received a liberal gift. She said, "When he is old enough, I will teach him to name and thank his benefactor." "Stop," said the good man; "thou mistakest. We do not thank the clouds for rain. Teach him to look higher, and thank Him who giveth both clouds and rain."

Some persons think it enough to give one tenth of their income to the cause of God, reserving nine tenths for themselves. But Richard Reynolds did not expend more than one tenth of his yearly income on himself. The rest was sacredly devoted to the benefit of his fellow men. Nearly the whole of his time during the last ten years of his life, was spent in seeking out and relieving the distressed.

During a time of great scarcity and distress in London, in 1795, he sent to the committee at London £20,000, (nearly \$80,000) enclosed, without putting his name to it. This he did besides assisting the poor of his own neighborhood. He has often given 600 guineas, (\$2,300) at a time, to purposes of charity; and once, twice that sum; and without allowing his name to be published. In one he gave, for different charitable societies and objects £20,000. It is supposed that he gave away, in various charities, during his whole life, not less than a million of dollars.

But he was a man of piety, as well as of benevolence. He abhorred the idea of meriting future happiness by his deeds of charity. The following anecdote is related, to show his regard for the Bible:

Being once asked by a friend to sit for his portrait, he at length reluctantly consented. "How," said his friend, "would you like to be painted?" "Sitting among books." "Any book in particular?" "The Bible."

He lived to a great age. His good habits rendered him healthy. He was beloved and honored; and his end was peace.

MAXIMS FOR THE YOUNG.

Be careful to keep your word, even in the most trifling matter.

Do not tell unlikely or silly stories, if you know them to be true.

If you can make yourself perfectly understood in six words, never use a dozen.

PARTS OF SPEECH.

Three little words we often see,  
An ARTICLE, a, an, and the,  
A NOB'S the name of any thing,  
As school, or garden, hoop, or swing,  
ADJECTIVES tell the kind of noun,  
As great, small, pretty, white, or brown,  
Instead of nouns, the PRONOUNS stand,  
John's head, his face, my arm, your hand.  
VERBS tell of something being done,  
To read, write, count, sing, jump, or run;  
How things are done, the ADVERBS tell,  
As slowly, quickly, ill, or well;  
A PREPOSITION stands before  
A NOUN, as in or through a door,  
CONJUNCTIONS join the nouns together,  
As men and children, wind and weather.  
THE INTERJECTION shows surprise,  
As Oh, how pretty! Ah, how wise!"

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April 5, 1834.

1712

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